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In this issue

Conquering Courage
by Charles Fillmore

I Am a Child of Fortune
by L. E. Meyer

A magazine devoted to Christian healing

I Am Strengthened and Healed by the Power of the Spirit in the Inner Man.

UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor*
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WE DO OUR PART

Conquering Courage

By CHARLES FILLMORE

It is God in you that lives your life

Take God into partnership and you have a saving grace

What every one of us needs is more of God, more inspiration from Spirit to be of good courage

ONE OF THE MOST INTERESTING characters of the first six books of the Bible is Joshua, who was called to take up the work of the greatest of the Old Testament leaders, Moses, and who carried it on with so large a measure of success. The writer of this the Book of Joshua is really unnamed and unknown. There are some allusions in it that point to a later time than Joshua's. Manifestly, also, the account of Joshua's death could not have come from his own pen. There have been numerous guesses as to the authorship of the book, but on the whole no one is more likely than Joshua himself to have been the writer of the greater portion, since he was closest to the events recorded.

The meaning of the name Joshua is quite important to the Christian metaphysician. It originally was Hoshea, meaning "salvation"; but Moses changed it to Jehoshua—which was later shortened to Joshua—by using in the name the sacred syllable Jah, which is the short name for Jehovah. So Joshua means "Jehovah saves," and it is really the same name as Jesus. We find that this Joshua, which really means "I am saved," was of the tribe of Ephraim, and Ephraim represents the will of man in Scripture symbology.

Joshua was of the land of Goshen, which means "drawing near" or "identification" under a somewhat personal head. All the members of Jacob's family, with their flocks, had been given the land of Goshen, in

Egypt, for their dwelling place, indicating the unification of all the spiritually quickened faculties; that is, the Israelites, with their flocks or mental forces, were gathered in the land of Egypt, or physical consciousness. Nun is given as the name of the father of Joshua, and Nun means "becoming extended," "increasing," which indicates a pioneer faculty. It is symbolically the soul's progress into the known and interior fields of action. This desire to go forward that arises in the soul of Nun takes form in its I AM (Joshua).

Jesus Christ said, "He that overcometh, I will give to him to sit down with me in my throne." Tennyson speaks of one of the great generals, Wellington, of India and of Britain, in words like these, which fit the case of Joshua:

> "Great in council and great in war,
> Foremost captain of his time,
> Rich in saving common-sense,
> And, as the greatest only are,
> In his simplicity sublime."

JOSHUA WAS NOT EGOTISTICAL, but very simple-minded, and he realized that he had the coöperation of Jehovah in going over and taking possession of the Promised Land. We all know that this Promised Land represents a certain state or place in man's consciousness that has not yet been developed. So the command to Joshua by Jehovah was "Every place that the sole of your foot shall tread upon, to you have I given it."

Every place is mine, is yours, but only as we tread upon it; that is, occupy, subdue, and possess it. The original royal grants in this country, Massachusetts and Virginia, reached clear through to the Pacific Ocean. It doubtless took but a few minutes to make a map and write out the grant, but how many years has it not taken to occupy and subdue this vast area and meet the needs of its people!

With respect to the possession of this subconscious

mind, which is the Promised Land of man, it has taken us a great deal of effort, a great deal of I AM power to walk into this "land" and possess it and make it part of our conscious self.

We wonder why the Lord sanctioned the forcible possession, or acquisition through force of arms of a land that was already occupied. Several great nations, the Phœnicians at one time, and the Hittites and their near neighbors the Canaanites were already occupants of the land, and yet Jehovah told Joshua to go over and possess it. This must have a metaphysical meaning. It means that this land belongs to us, but we have allowed it to be possessed by aliens, by other entities; by entities that have taken possession of it and crowded us out.

THE SAME LAND was given to Abraham in the earlier days. He was in the land of Ur of the Chaldeans, and Jehovah said to him, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee."

We are told that the Children of Israel had to pass over the Jordan. This Jordan is rather a small river, only 104 miles long, but it is very swift; drops 1,300 feet in that hundred miles, and it is called "the river of sand." That is a place in our consciousness. Jordan also means "a dispenser from above." Locating the river Jordan in ourselves, we find that it is a current of life flowing from the intellect-brain down to the life center, through the solar plexus.

As this river of Palestine is a very muddy river, so we find that this Jordan in ourselves is muddied by our thoughts. But it may be clarified by pure thinking and become a very spiritual river. It has its source in the pure water of life, but as it flows through the conscious mind it is loaded with various kinds of error thinking, with the passions and the appetites and the lusts of the flesh, and especially our thoughts of materiality. So it is principally a stream of thought. The mental

images of man are injected into the Jordan and carried by its flowing from the front brain to all parts of the body, through the sympathetic nervous system, and the material thoughts of the unregenerate have made this river very muddy, and its pollution poisons the whole organism, making the body opaque instead of the transparent body designed by Divine Mind.

WE OFTEN WONDER how it is that our thoughts do react on our body. How is it that a thought held in the mind will be carried clear down into the very depths of the body? This explains it, this river Jordan that we must pass over in the regeneration. So, before you can really get a consciousness of the wonders of the Promised Land, you must pass through this Jordan. We have an illustration of the purifying power of the pure essence of the Jordan in the healing of Naaman. He was told by the prophet to bathe seven times and then he would come out purified of his leprosy. Leprosy is the effect in the mind of impure thought, we all are afflicted with that leprosy, and it has left the trail of the old serpent in our body.

We sometimes wonder if it is really true that our thoughts really do affect our body, and whether a thought of failure or a thought of success held in the mind does make an impression upon the subconsciousness. This was demonstrated in England not very long ago. Three men submitted themselves to a test designed to measure the effect of their mental attitude on their physical strength, this strengh to be measured by a simple gripping device operated by the right hand. The test was made under three different conditions. First the men were in their normal state. Then they were put under a hypnotic condition and told that they were very weak. In their normal state these three men had an average grip of 103 pounds. Under hypnosis, when they were told that they were very weak their utmost effort registered only twenty-nine pounds. One man, who happened to be a pugilist, remarked that

his arm felt tiny, like a baby's. When, still under hypnotic control, they were told that they were very strong, their normal strength jumped back to 103 and then to 143 pounds. They were stronger than they were when normal, and they were weaker when they believed that they were weak.

THIS HYPNOTIC DREAM that was used in this case is something that we all are using. Every one is using it on his own subconscious mind. We are hypnotizing our subconscious mind, and the hypnotic condition is kept up as long as we do not change the character of our thoughts. If we believe that we are strong, if we have courage to affirm our strength and our power and our persistence, at once we raise the power of our thought and that condition endures.

Joshua was told by Jehovah—and remember that Jehovah is this I AM power awaiting recognition in every one of us—"There shall not any man be able to stand before thee all the days of thy life . . . I will not fail thee nor forsake thee. Be strong and of good courage; for thou shalt cause this people to inherit the land which I sware unto their fathers to give them." This is repeated again: "Only be strong and very courageous, to observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest have good success whithersoever thou goest."

As a rule we find ourselves in the personal consciousness, unless we recognize Jehovah God as with us. And that personal consciousness is a very weak consciousness, because we have not yet developed the Spirit. We are walking, as it were, alone in our own mind, and many of the great and strong men, apparently, of the day are going down under the strain and stress of this financial depression. Often we read in the papers of some man committing suicide, leaving a brief note, like this one: "I can't carry on. I can't carry on." None of us can carry on very long without

help of some kind; and in our extremity we usually fly to some personality; but all these personalities are in about the same boat as we.

WHY NOT CULTIVATE the consciousness of the Mind from which we came? If that Mind is omnipresent, it is with us every day in all its power and willingness to help us. Phillips Brooks, the great minister, once said that men thought God was a sort of makeshift, to be called in when needed, as a last resort after men's strength failed. The thought of God that Jesus Christ came to reveal is somewhat different from that. He taught that God is within us all awaiting our recognition. It is God in you that lives your life; for you to try to do it alone is to try to do all life's work with only part of the needed power. God is not a crutch coming in to help you with your ailments. God is even the breath in your lungs, and what every one of us needs is more of God, more inspiration from Spirit to be of good courage. "Judge not according to appearance." We must not be discouraged and thereby allow ourselves to be submerged in circumstances. It is because we have attached ourselves to circumstances, to these outer conditions that we think of the giants to be conquered. Napoleon said, "Circumstances! I make circumstances." There is a greater than Napoleon in man; His name is I AM or Joshua. Give Him free rein, and all these adversaries, all these circumstances will disappear, and you will find yourself victorious.

DISCOURAGEMENT IS ONE of the greatest evils that we have to deal with in the conscious mind. Discouragement is one of the giants that the Children of Israel reported as existing over in that land, which they thought they could not overcome. You cannot overcome it in personal consciousness, because discouragement is an active giant of evil, but lack of courage will be no part of your consciousness if you

affirm, "I am strong and of good courage; I turn not to the right hand nor to the left."

There is a story told about the mystical, unreal character commonly known as the Devil that shows just how discouragement, which man sometimes thinks is the Devil, works. The story goes that an old farmer who was traveling in strange lands came across an odd-looking building, unlike anything he had ever seen.

That my joy may be in you, and that *your joy may be made full.*—JESUS

He found it was a warehouse in which were kept the seeds of all the thoughts that spring up in man whenever he gets busy planting. There he found certain packets of seeds, one marked "malice," another "hatred," another "jealousy," another "deceit," another "sensuousness," another "hypocrisy," another "cruelty," another "revenge." There was vice of every kind in these sacks. Apart from the rest was a pile very much larger than all the others and, strange to say, it was marked "discouragement." While the farmer was wondering about this the Devil came along, and the farmer questioned him and said, "How is it you have so much discouragement here? I didn't know that that belonged to you." The Devil said, "Not many people know it belongs to me, and I don't mean them to do so. Most people pull these other weeds up at once. Not so with discouragement, for it will grow everywhere; it springs up so quickly and hides and conceals and keeps out of sight these other things, until they are strong enough to stand alone. And it is such a harmless-looking weed that very few people suspect that I have anything to do with it."

After this long speech of the Devil's the farmer thought a moment and then said, "You say discouragement will grow everywhere; will it grow everywhere?"

"Well, no," said the Devil, "there is one place where I could never get discouragement to grow."

"Where is that?" said the farmer.

"That," said the Devil, "is in the heart of a man who trusts God."

IN THIS LITTLE ALLEGORY we have a way to head off all the seeds of discouragement, this thought that we have failed, this thought that we can't succeed, that things are against us. Take God into partnership and you have a saving grace: the Savior is your own Jehovah, your I AM, going fearlessly forward in good thoughts and good deeds.

We are Joshua, when we declare our unity with Jehovah, the omnipotent One. Then in spite of all apparent failures, in spite of the discouraging conditions of environment, we shall make manifest the mighty power within us. This Mighty One of Israel is saying to every one of us from His throne within our heart,

"This book of the law shall not depart out of thy mouth, but thou shalt meditate thereon day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."

BLESSING FOR A FRIEND

I bless you with my living word.
Peace be unto you.
The word of wisdom dwell in you richly.
The treasures of knowledge and understanding be consciously yours.
The spirit of power and might be upon you.
The fullness of abundant life satisfy you.
May you be strengthened with all might in the inner man.
The substance of Spirit be your abundant supply.
The joy of love crown your life.—SELECTED.

I Am a Child of Fortune

A Prosperity Meditation

By L. E. MEYER

I recognize my sonship. I claim my heritage of health, peace, and plenty

I am the perfect channel through which His love flows

I am a Child of fortune: God flows into my life from every direction

IT IS VERY REFRESHING to turn our thoughts from the many seeming inconsistencies of our life, to that which we know as Truth. It is our knowledge of Truth that frees us from the bondage to ignorance. In this holy Christ year of 1933, the true worshipers shall earnestly seek the true devotion, which is wholly acceptable to our Father. To such seekers Jesus revealed the true worship: "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers. God is a Spirit: and they that worship him must worship in spirit and truth."

Let us bow in holy adoration to the Spirit of truth innate in us. It will teach us the reality of being.

God, the good, my Father, is the name of my fortune. He has willed Himself to me through His divine Son Jesus Christ.

Because of my faith in God and in His Son Jesus Christ, He has opened His good treasure unto me. Because of my faith in Him and in His Son, He has given me also power to become His son. He has made me joint heir with Jesus Christ to His all.

I recognize my sonship. I claim my heritage of health, peace, and plenty. I claim my opulence in Him. I cannot suffer lack, for He has crowded want from my life with His riches. I am dependent on no man

for my supply. I am not dependent on worldly sources to supply my needs. The Father supplies my daily bread from His storehouse of love in me. I am wholly dependent on His love. He is love. He gives me freely of Himself, for I am His son. I find peace and happiness in doing His will. I am receptive to His will, which reveals to me His great love and makes me to know that out of it has come my being. I open every avenue of my being to His love.

I am receptive to divine inspiration. I acknowledge that I possess His understanding within me. Because He thinks through me, I think thoughts of opulence. Because He thinks through me, my life becomes of great service to Him and to my fellow men.

He has richly provided for me from His great store. Freely He has given Himself to me; freely do I give myself to the uplift of humanity. I give gladly and without fear of depleting my riches, for my supply in Him is inexhaustible. My purse is always full, for He is its holder.

The cloak with which He clothes His creation is the outpicturing of invisible spiritual substance. At His word of power, declared through me, the very ethers about me take form to meet my every demand. The word of power spoken through me quickens the invisible essence about me and enriches the lives of countless millions, under the direction of the Father.

I AM THE PERFECT CHANNEL through which His love flows. The light of His love shines before me and illumines my way. His radiance of love shines through me and illumines the paths of those about me. His love has filled my treasury to overflowing. In Him I am fabulously wealthy. His love enables me to pay all my obligations and forgive others their indebtedness to me. Love is the fulfilling of the law. His law of love is fully operative in my life.

It is my privilege to behold the glory of His presence in everything and in every person. This fellowship with the true Giver in His kingdom within me

calls forth in my visible world His abundant riches.

He rushes to fulfill my every need. He fills my life with His riches. He gives me perfect expression for every desire. He satisfies the longing of my soul. He fills my life with His good. He guides my footsteps into paths of pleasantness. Fearlessly, courageously, and confidently do I tread the highways of peace. All with whom I come in contact are blessed because of His love that pours through me.

In Him I am secure from all harm. Should I stumble in my search after perfection, He is here at my side to lift me up again. Should the way seem to darken He is present to illumine my path. If I grow weak, I have but to look to Him.

MY FELLOW MAN may doubt me, but God always trusts me. In Him there is perfect understanding. All may desert me, but I have always a friend in Him.

His gladness rejoices my heart all the day. His peace gives me perfect rest in the night. My ears delight in the sound of His dear voice. My eyes are refreshed in beholding His perfect creation. My nostrils glory in the perfume of His presence. My lips thrill in speaking His holy name. Every nerve, muscle, and cell of my organism is alive and aglow and bubbling over with His great love.

I can make no enemies; for He is my friend, and He is all. I glory in His friendship. When I desire to talk He talks with me. When I laugh He laughs with me. When I sing He sings with me. When I walk He walks with me. When I am still He is peace within me. When I sleep He becomes perfect rest in me. He is my constant companion. He teaches me true living, for I am His own. He is Truth in me. He is the Spirit of my life.

He knows for what purpose I am created. He will not suffer me to stray from my true mission. His mission in me is high and noble, and meant just for me. There is no other who can fulfill the work He has given me to do. I do not desire the position of an-

other, for I know that God has placed me where I am best able to serve Him. My service is to His glory.

I trust Him to compensate me in my work as He sees that I am worthy. I know and understand my work perfectly, for in me He is perfect understanding. I do my work efficiently and well, for He is in me to establish order and system.

In Him I am altogether lovely, for I am His image. I bless and praise my true self, for it is the Christ. It is His presence in the world.

My joy is full and complete. No man can take it from me, for He stands guard over me. My joy I can share freely with all and remain rich in it. As a muscle grows through exercise, so does my joy increase as I give it to others.

My habitation is in Him. He is my body. He is the strength of my body. He is its beauty. He is its life. He is its physician. He is its immortality. In Him I shall live forever in honor, glory, and power.

His name is Good Fortune. Praise His holy name! Let all the people praise His name. Let all the people bow before Him and worship Him only, and He shall establish His peace and righteousness in the earth, here and now, among men, amidst all nations.

I AM A CHILD OF FORTUNE: Good flows into my life from every direction. I am a dispenser of glad tidings. I go about all the day doing deeds of kindness, scattering the sunshine of His love. Good flows out from me into all the world. Good Fortune has lavished His precious gifts upon me. His gifts are health, peace, joy, love, wisdom, prosperity, patience, tolerance, and temperance. Freely, generously, gladly, and lovingly do I share my fortune with all mankind. He has smiled upon me and greeted me with His best. I smile upon those about me and greet them with the best. There is nothing too great or too small for me to share with others. He has given me of His rich substance. Not a mite would I withhold from my neighbor, for I am a child of fortune.

Self-Expression

By GARDNER HUNTING

Where I look for God, I find Him

The path to all my good is through recognition of the omnipresence of God, the good

I am one with God, I am a spark of the divine, the same as God—His son, His heir

WE HEAR OFTEN ENOUGH that education is the bringing out of the pupil's ideas—inducing him to express himself or, better, leading him to let the Spirit of truth within him express itself through him. I hear that my work in life is to express God; to let God Himself express through me. I believe that, and I try to act upon it because I accept the idea that this power, in which I live and move and have my being *is* God. Certainly this is the power I call God. So God's attitude toward me is that of trying to induce me to express Him. As I try to express His attributes, love, truth, life, wisdom, power, I invite God Himself to express Himself through me.

Perhaps this idea will be clearer if we state it in another way. It occurs to me that the greatest happiness, yes, the keenest pleasure—if pleasure is what I want—is this expression of myself. God gives me that pleasure by inducing me to express myself. I learn, tremendously as I endeavor to express myself; I become astonishingly happy; I find myself irresistibly attracted to God, because He lets me express myself. And these things being perfectly obvious to me, it becomes suddenly obvious, too, that God's method is a singularly good one; that if He gives me education, delight, pleasure, by leading me to express myself, I shall be expressing Him still further and still better if I adopt His method with any one whom I want to help. Instead

of laying down laws, preaching, arguing, why do I not try to induce my friend, my pupil, my wife, my child, to express himself? Why not try to help him bring out his own ideas and make them appear to him to be his own discovery, his very own? As a matter of fact, they will be, must be of his own thinking if they are ever to be his at all. I can only induce him to work the mine that is in his own heart and to find the treasure that already belongs to him.

HOW INTENSELY PRACTICAL is this method in everyday affairs! It is said that the way to become popular is to become a good listener. What is a good listener? A good listener is one who induces another to express himself, is he not? The road to popularity! Not a high goal, you say, popularity? Why not? To be truly popular is to be loved. If you love, you cannot avoid a return in kind. If you would have influence, you must in a sense be popular. So this method of God's is a road to popularity with my friend, with my wife, and with my child, with my pupil, with my boss, with my customer, with myself! A chance for self-expression is the *summum bonum* of man's existence, and every one of us recognizes that fact in one way or another. We yearn to express ourselves, and we insist on expressing ourselves in various ways, from the low forms of garrulity, strutting, and posing, to the high forms of uttering great truths in science, in art, and in other ways. Perhaps the highest form of self-expression may be the inducing of another to express his true self. After all, maybe I accomplish that when I express the highest Truth that I find within myself.

Suppose I am a sculptor and make a wonderful statue that expresses the everlasting truth that is in beauty. I thereby induce every one who sees my work with appreciation to express, in his very appreciation, something of that same truth, do I not? I *am* a sculptor, carving a statue of character to express all that I can of the truth of God's infinite beauty. My very purpose

in carving the statue must be to express God so that others will express Him in their appreciation. That sounds like a bold statement, but look at it in the light of Jesus' command "Let your light shine." Of course my purpose is to win appreciation not for my little "lower-case" self, but for the true beauty that I express.

THE SUCCESSFUL TEACHER is he or she who leads the pupil to express the self within. A teacher becomes great in proportion as he leads his pupil to the greatest self-expression. Education is the bringing out of the pupil's powers.

Sometimes we hear persons say "I'm going to teach that fellow a lesson," implying that the intention is to make the lesson a bitter one. If such an idea occurs to me, I should do well to stop and consider whether the lesson is really one that I wish to teach. If it is, the only way to teach it is to bring out in that person the power to grasp the idea that I want him to grasp. I cannot bring the idea home to his mind by any other process.

And when I wish to teach another a lesson it might be well for me to stop and make sure that I know the lesson myself. A lesson in justice cannot be taught by injustice; a lesson in mercy cannot be taught by cruelty; a lesson in humility cannot be taught by arrogance! A good lesson cannot be taught by a method that is not good; it cannot be taught if the teaching is accompanied with any emotion or feeling that is not good. Good can be conveyed only lovingly, and love teaches no one a lesson with intent to make it bitter.

By the same token, God, who is love, will teach me no lesson with intent to make it bitter. God tries to induce me to express Him and to look for His expression in everybody and in everything. Where I look for God, I find Him.

EXPRESSING GOD—that is my whole work in life. What is expressing God? It is letting His attributes, life, love, wisdom, power, Truth, flow through

me into the visible. I am eager that God should express Himself through me as health and prosperity. Then all I have to do is to let Him express Himself as love and Truth. For God is not a group of separate attributes: He is one, all His attributes a perfect whole, inseparable, and I cannot let one attribute flow through me to expression without allowing the others to be manifested also. If I let love and Truth seep through me, health and prosperity will seep with them; if I let love and Truth gush through an unblocked channel, health and prosperity will gush with them. God Himself cannot send part of His attributes through me; He must send all or none. I cannot express Truth without expressing wisdom. If I would be well, I have but to serve and to be kind and true. If I express any attribute of God perfectly, the other attributes will be expressed proportionately.

So, if it is the way of God to induce me, to encourage me to express Him, how better can I express Him than by adopting His way and encouraging expression in everybody with whom I come in contact? And if I help others to express God, the instant result is that God expresses Himself again through them to me.

If I want God to speak through my mouth, I must first let Him think through my intelligence. If I will let Him, God will speak for me, think for me, decide for me, act for me, pray for me. The only real speaking, thinking, deciding, living, praying, is God's, because the only life, love, wisdom, power in me to do any of these things is God in me. Let Him? Why, all I have to do is to look inside instead of outside for everything.

IT IS MEN'S FEELING that supply is uncertain that makes them grasping. A sense of God's abundant provision of everything needed for each one of His creatures, and a realization that all His creatures' interests are common interests makes grasping not only

unnecessary, but clearly absurd.

The path to all my good is through recognition of the omnipresence of God, the good.

If I fail to see good everywhere, in everything, all the time, I shall certainly not realize good in all my affairs. Good—God—only is for me where I recognize it—or Him.

We have talked about expression; it has often been said that we know God only by expressing Him. How true this is no one can realize till he begins trying to express God consciously. Of course, I express God unconsciously continually, because "in him we live, and move, and have our being." But consciously expressing Him in one way leads me to a consciousness of His expression through me in other ways. If I consciously express love, I become aware that love is wisdom, and that I am expressing wisdom when I express love. Presently I come to see that by expressing love and wisdom I find power. And suddenly I become conscious that the expression of love, wisdom, and power is the expression of life. I see that these so-called attributes of God are inseparable, even if I do not see that they are synonymous. As I go on in my conscious experience, I shall find constantly growing a consciousness that they are synonymous.

NOW, AS I EXPRESS the attributes of God, I begin to be aware of the same attributes "expressing back" to me. I cannot be kind to a dog that he does not give me his friendship. I cannot care for a flower that it does not bloom more richly for me. I cannot deal truthfully with men that they do not begin to reciprocate by dealing honestly with me. I cannot turn a friendly face to the world that the world does not begin to be friendly to me. And suddenly again I realize that these attributes of God are elsewhere besides in me. As I deal with natural laws, I find that when I obey them they always work for my good. As I deal with mathematics, I find that if I abide by the principles, the result is al-

ways perfect. Presently I begin to see that good—God—is everywhere, in everything to which I turn in the right spirit.

What is the right spirit? Why, this spirit of giving out what I want to receive. Expressing! Expressing the divine attributes to the glory of God.

Every experience in life sooner or later is resolved into terms through which this principle becomes visible as its basis. So, when I reach this point, I find that if I want to realize the omnipresence of God—the realization that is my salvation and my heaven—I have only to make God omnipresent in everything I give out, everything I do, say, think. That will prove God's omnipresence to me immediately.

Stated in another way, it sounds startling. I have something to do with making God omnipresent! God cannot be omnipresent without me! I have everything to do with making God omnipresent for me.

"WHAT?" YOU EXCLAIM. "Do you control God?" Why yes, of course. I am God in expression—I am that spark of God which is expressing itself in me, which is individualized in me. I find God coming back to me in every return expression that my giving brings to me! Do you doubt that, O timid one, who cringes and whimpers before the idea of a God of terror who stands apart from you, outside of you, awaiting an opportunity to smite you for daring to take Him at His word? Then let us go back and read the Bible in which the truth is unmistakably told us; and realize again that it is truths like this about you and me that make the Bible true, and that it is not the fact that they are in the Bible that makes them true!

Startling thoughts, indeed! But they have brought us to the great fundamental truth of being. I am one with God, I am a spark of the divine, the same as God—His son, His heir. I am not separate from God. All that God is, I am; all that God has, I have! In limited

degree? you insist. Yes; but I see no limit. I shall never see a limit.

But see what a marvelous law this is, this simple little law of giving and receiving! I am perfectly sure that all I have to do is to begin living by it, and it will lift me to the heights, bodily, mentally, spiritually! It will give me wings! It will transfigure and translate me! See how marvelously wise was that simple man of Nazareth when He said so simply that what we want to have done to us we have only to do to others! That was no moral epigram; it was a statement of law! How our realization of the wondrous beauties of the law of life, of the universe, expands as we come into this understanding.

THIS IS HEAVEN. Heaven is where God is. Who is God? God is intelligence, Truth, life, love. Wherever we find God—good—is heaven. When I find God everywhere, heaven is everywhere for me. But one of the little understood phases of Truth is that if I persist in finding God—good—in things nearest me, I shall begin to see Him in widening circles. It's like starting a fire in the grass, here at my feet. It will spread and grow with ever-increasing speed and power—and light!

Sometimes people who do not see this vision call people who do see it fanatics. I have done so. But a fanatic is one who grows enthusiastic over something he sees—that is, as he is observed from the standpoint of one who does not see. Looking through a telescope I become enraptured with the beauty of the stars. Or looking through the microscope I become enthralled by the wonders of cells. To one who does not look through or understand my instrument, I am a fanatic. Observing merely my reactions, he easily calls me an insane fool, which is what he means when he calls me a fanatic. And looking through the lens of spiritual vision, and seeing God omnipresent—oh, yes, in the stars and in the cells alike! in myself and in you!—I grow

fanatical in the eyes of my neighbor who is ignorant of the lens, or ignores it! God help him! But is there anything surprising or unnatural about it? You don't blame a miner for shouting in mad delight when he discovers gold. Well, why shouldn't I be fanatically joyous when I look into heaven?

What is heaven? The sum total of perfection—whatever you like! Wouldn't you be a fanatic?

Would you like to find it, too? Well, begin looking for the omnipresence of God; looking first to see His presence in all that you say, do, or think—in what you give out. Just do unto others as you want them to do to you. It is just as simple as that!

Of course God *is* omnipresent; I merely become aware of it!

AFFIRMATION

My mind shall mirror only Truth,
My body picture radiant youth,
My heartbeat be a psalm of praise,
My footsteps paths of beauty blaze.

Throughout my being love shall flow;
The cosmic call my soul shall know;
Exultant, eager, I shall claim
The heritage for which I came.

My spoken word shall potent be
To bring my precious own to me;
Nor crowd, nor creed, nor seeming strife
Shall keep me from the Source of life.

—*Vivian Yeiser Laramore*

Flesh Eating

By FAYETTE M. DRAKE

The greatest blessings of life come to him who faithfully serves his fellow man

Man must be the master of all forces if he would be a true follower of Jesus Christ

A person who gives himself to the attainment of the spiritual life becomes more receptive to the action of unseen forces

IT HAS BEEN SAID that the body is not defiled by that which enters into but by that which comes forth from the mouth. This is true. Yet there is another law with which we must reckon in connection with what we take into the body in the way of food. That is the law of the elementary forces, those forces that enter more or less into every form of material substance—especially the forms animated by physical life—and which are really the thought forces that produce, prepare, and bring forth such substance. This is especially true of the flesh of animals as food for man, in the preparation of which the dominant thought on the part of man is that of death and destruction, while on the part of the animal it is fear, terror, and at times anger, hatred, and resentment. All these thoughts and ideas become living forces that infest the flesh of the animal, they continue to be present in it, and tend to be absorbed along with it into the body of the person who eats flesh as a part of his daily food.

While the material substance of the food may pass away through the organs of elimination, these forces will remain with the one who has accepted them and become living things in his life, working after the pattern of the image and likeness of the thought which

created them, until such time as the individual has learned and fulfilled the law by which they may be overcome, or until he has become conscious of himself as master.

The idea of death and decay being indelibly stamped upon every atom of such food, it is that idea which the elementary forces accompanying it will seek to perpetuate. It is therefore easy to understand why the flesh of animals, flesh food of any kind, is unsuitable for one who is seeking to become more spiritual in mind, soul, and body.

A person who gives himself to the attainment of the spiritual life becomes more receptive to the action of unseen forces, and should therefore be at all times consciously poised in the presence and power of the Christ Spirit. If he accepts and appropriates negative forces by taking them with his food, he will surely have their influence to contend with in his life.

Man must be the master of all forces if he would be a true follower of Jesus Christ, but he cannot be master or exercise the powers of a master over that which he willingly and gladly accepts as a necessity of life. He must be so far above such things, so superior to them in mind and soul that they can have no place in the recognized needs of the body. Furthermore, the physical body does not need or require flesh food. It has been proved and demonstrated times without number that the body can subsist and thrive without it.

We are told that man was formed of the dust of the earth. This refers to the physical man; therefore, it must be true that the earth produces all that is necessary to the physical growth of his body, and there must be an abundance of it everywhere. The earth, Mother Earth, is generous in her provision of the means for satisfying the material needs of man, and those means convey no thought or idea of death. The elementary forces that go with them are of life, abundant life, which they will bring forth in the physical

body more fully and perfectly in proportion as those elementary forces of death and destruction that ever go with flesh foods are absent.

The elementary forces of life are directly opposed to those of death, there is a continual warfare between them; and when both are present in the human organism, they can do nothing less than create fermentation among the chemical elements of the body, and this will sooner or later become manifest in those physical ailments to which mankind seems to be subject.

As man's physical organism becomes free from the elementary forces of death, he will find it much easier to train mind and soul to lay hold of the higher spiritual forces and bring them forth as realities in his life. Life is ever the extreme opposite of death; therefore, the farther one gets away from death, the nearer he will be to that life which is the desire of human aspiration. To get away from death and the negative forces that pertain to it, is to get closer to life, together with all that life can mean to man: the fullness of health, strength, and peace, of wisdom, knowledge, understanding, and power.

While man is potentially a master, there is much before him to be done to lift himself to the plane of *the* Master, where all things will be obedient unto him. He who would be a master must first learn the lesson of service; he must know that the greatest blessings of life come to him who lovingly and faithfully serves his fellow man and through that service of love achieves his greatest victory—the mastery of self, of the lower desires of the sense consciousness. Therefore, in order that a man may guide his life into the right channel, he needs love and wisdom, the great essentials to all righteous action.

Love and wisdom united become all-powerful in mind, soul, and body, and form the real foundation upon which all spiritual growth must be begun and upon which its development must be made, if it is to be permanent and abiding. Building in this fashion,

man will go forward step by step to those things which lead him to the higher planes of the spiritual life. He will realize as never before that while he fulfills the spiritual law as far as it applies to mind and soul, he must also fulfill it in its relation to the body, in order that the three—mind, soul, and body—may become one and be as one in Spirit.

To sum up, we would say: Flesh eating is an obstacle in the way of one's growth and development toward the higher plane of spiritual attainment. It is an obstacle that must be met and overcome if one would go forward in the way to the highest and best that life has in store.

"Sermons in Stones"

"Sermons in stones"—
And if I bruise my feet
Upon this rocky way, I know
That One who trod it, long ago,
Still walks beside me in the street!

"Sermons in stones"—
So I must learn the text
Writ by the Master on this stone—
'Twas meant for me and me alone!—
Before I reach the next.

"Sermons in stones"—
But there will come a day
When I shall feel my lifted feet
Carried above the rock-bound street,
And walk a shining way!

—*Wright Field*

Usable Truth

Spiritual Re-education

By RICHARD LYNCH

Man is the result of all he has thought

When the consciousness has been cleansed of error, the first step has been taken

For each discarded negative man must substitute a positive

I will open my eyes of faith and behold my divine birthright

TWO PRELIMINARY STEPS are required of the student who is about to begin his spiritual reëducation. Just as the child must learn first things first, beginning with the simplest mathematical principles, so man finds it necessary to school his consciousness in primary, elemental exercises. Of the two steps, denial and affirmation, the former is nothing more than a preparation for its affirmative opposite. It clears the way for the establishment of Truth in the mind. It is a liberation from hampering bonds of false belief; an erasure of wrong reasoning. It must be followed up by a substitution of that which is real and eternal.

Many hundred years before the time of Jesus, the Egyptians used the sign of the cross to indicate a "crossing" or "blotting out" of evil spirits. It is still used by the Roman Catholic Church with something of the same significance. Those who knew Mary Baker Eddy well say that the secret of her great healing power lay in her absolute denial of apparent conditions. "It is not so" was her challenge to every appearance of disease.

Jesus spoke often of the necessity of denial, calling

it by various names and employing a wealth of illustration in its explanation. He taught the danger of leaving the inside of the cup uncleansed. He likened it to removing withered and unfruitful branches; to uprooting cumbersome plants; to a grain of wheat giving itself up to the process of growth in order to attain perfection.

The denial of self, as Jesus taught it, is a voluntary setting aside of all false beliefs, both those that have come to us by racial inheritance and those that have been reported to us by the material sensations of the natural man—that wretched flesh-man whom Paul saw striving and warring with the inner or spiritual man. Who shall deliver us from that body of death? Who, indeed, but He who, by denying their enmity, created of these two a new man; a man "that hath been in all points tempted like as *we are, yet* without sin;" a man who, by establishing peace between these two antagonists, abolished "the law of sin and of death."

MAN IS THE RESULT of all he has thought, but his list of thoughts contains many false items. Others that should be there are lacking. He must erase his errors and fill in his omissions before he can get a correct result. He must blot the undesirable out of his subconscious mind. Rickety old mental structures must be torn down and destroyed. His lesser self must "die daily." That is what denial does for him. It is not something that affects God; it is a reëducation that dredges channels for the inflow of Truth. It makes "straight the way of the Lord." It is the axe at the root of the unfruitful tree; the fan that blows away the chaff for the thorough cleansing of the threshing floor. Are your bodies racked with pain? your lives darkened by sorrow and inharmony? your desires stinted by lack and want? Your giving attention to those manifestations but increases their power over you. These ugly, distorted conditions, which seem

so real, are but the shadows of impedimenta that we carry about with us and that we may discard at will.

Denial is a destructive agency, and while it is a very necessary factor in dealing with shadowy, false appearances, its excessive use produces a state of ineffective negativity. It often causes a condition designated in mathematics by the minus sign in contradistinction to the plus symbol of a positive quantity. These designations are significant, implying on the one hand a lack or lessening and on the other, in contrast with this, an addition or gain.

WHEN THE CONSCIOUSNESS has been cleansed of error, the first step has been taken. Unsightly old beliefs have been demolished and removed. First things have been done first. Destruction of these negative conditions not only suggests, but necessitates a corresponding process of reconstruction. We seldom tear down old buildings without an intention of building new and better ones on the original sites. The demolition of unstable, negative structures is but a clearing of the ground, a preparation for the setting up of substantial, positive ones.

According to the parable, the swept and garnished house of spirit should not be left empty; it must be occupied against the reappearance of its former inhabitant. We read that this undesirable tenant, failing to find a new home, and perhaps not quite convinced of the finality of his eviction, returns to his late dwelling place. Finding this still vacant, and attracted by the clean, unobstructed spaciousness, he gathers together a family of seven companions even more worthless than himself, and in a body they take possession and dwell there. And so, the moral is pointed, the last state of that house is worse than the first.

Nature cannot endure barren emptiness; she will not allow vacant spaces. Her inclination is to fill in, to complete. She covers the uncultivated field with a garment of beauty; she pours fluid streams into dry

channels; she does not overlook even the rocky cliffs and sultry deserts. Each after its kind and according to its environment must bring forth something.

THIS LAW OF VITAL RESOURCE in the natural world applies equally to man; so he must be on his guard against the reactions of his destructive activities. His sword must be two-edged. As he tears down he must rebuild. For each discarded negative he must substitute a positive, because denial may become a powerful vampire, extracting the very lifeblood of the person who lacks a proper understanding of its use. I once knew a man whose extravagant employment of negation had weakened him almost to the point of dissolution. When this was pointed out to him, he learned ever after to "nerve himself with incessant affirmatives."

Since our body has been so aptly called a house or temple, we may well take a lesson from the builder. His materials are important, his labor is necessary, but they are useless if he has no blue print. In the rebuilding of our body temple, our affirmations must not be scattered about aimlessly and formlessly. For a successful structure we need a perfect design. All things are to be made after the pattern given on the Mount—that original blue print whose architect and draftsman was God. We must keep his model before us continually, perpetuating it in consciousness, so that it shall not be lost or mislaid even for a moment. Shadows may intervene and interfere with our clarity of vision; they may entirely obscure it from our view. But this is a time of test. It is easier to deny its existence than steadfastly to affirm its indestructibility; easier to believe in the shadows and deny the reality. But a mind that has been reëducated in the knowledge of Truth will stand fast, and its very steadfastness is in itself a powerful affirmation.

I KNOW A MAN at the head of a large trust company who has refused to let the negative shadows of de-

pression and unemployment discourage him. In the midst of the trying conditions of the past few years he has remained steadfastly confident that nothing can thwart the divine plan. That man hasn't a "negative" in his nature. He does not know the meaning of failure. He continues to demonstrate in his affairs the success that accompanies the positive power behind which lies the force of an affirmative attitude. The world offers its homage to those who possess this "plus" or positive power and stand boldly forth and affirm it. Not that a man must shout his convictions from the housetops. Silence is often a very forcible convincer and "what you are . . . thunders so that I cannot hear what you say." The Truth student who goes about antagonizing his family and friends by insistently affirming his opinion about conditions, makes a great mistake. Many homes and friendships have been wrecked on the rock of overzealous affirmation.

One of the outstanding characteristics of Christianity is its positiveness. Its founder was no weakling, dealing in negatives. When the afflicted sought His help, He did not say that He would *try* to do something for them; or that *perhaps* their loved ones would come back to them. When great rulers came to Him for advice, He did not bow fearfully before their age or superiority or question His ability to counsel them. He spoke as one having authority. "Thou art made whole." "Lazarus, come forth." "Ye must be born anew." He used affirmatives only. There wasn't a negative in Him. There was always that majestic conviction which is the very soul of leadership. All difficulties vanished in the blaze of His assurance.

To that father whose very human appeal was "If thou canst do anything, have compassion on us, and help us," His reply was a lesson in the use of affirmatives. *If* He could! How long must He bear with their futile, negative doubtings? "If thou canst!" He repeated. "All things are possible to him that believeth." To the student who asks what good is to be

gained by saying something one doesn't believe, I would answer, "Keep on repeating the words. Affirm them often enough, and the healing of your unbelief will follow." There is something so powerful in the sound of emphatic affirmation that it overcomes all human reasoning. We often say that people "bluff," which means, of course, that they have succumbed to the affirmative repetition of some seeming impossibility.

SO MANY OF US are uncertain, indecisive, fearful. We go through life divided against ourselves mentally. Jesus came with a distinct mission—that of fulfillment: to rebuild instead of tear down, to conserve, not dissipate, power. He had listened to the thundering denunciations of John the Baptist, calling the people to repent. He realized the necessity of following up this cleansing process with something effective, something positive. What John had emptied, He must fill; where John had denounced and torn down, He must rebuild. What John had prepared, He must organize for active service.

"I came not to destroy, but to fulfil." He demonstrated the truth of these words in all His relationships. He did not criticize His followers' lack of education or belittle their humble calling. With the mighty affirmative force of His being He set about the task of reëducating them spiritually. "I will make you fishers of men," He assured them. He fulfilled this promise so truly that all who came in touch with them "took knowledge of them, that they had been with Jesus." He molded them into superior writers and teachers because of His extraordinary power of recognizing their hidden capacities and because of His positive faith in His ability to develop them. "We have the mind of Christ," was their proud affirmation throughout their ministry.

We shall never be able to manifest perfection with an imperfect model before us. How can we expect to build after the divine plan of our birthright of health,

if we are continually refusing to see the pattern of wholeness? Or are we, perhaps, always affirming negatives? There is no surer way to ill health than eternally declaring that we are not well. There is no shorter route to the poorhouse than the "can't-afford-it" limitation. There is no easier way to be miserable and inharmonious than by the self-pity that recognizes lack everywhere in our life.

"THOU SHALT ALSO decree a thing, and it shall be established unto thee." Most of us are decreeing pain, old age, and death to our body; lack and failure in our affairs; inharmony and discontent for our mind. Some of us have kept the pattern of health before us and established it in our body, at the same time never recognizing supply as a divine inheritance. Others have decreed substance for themselves, but have missed the spirit of brotherhood. Who has dared claim the full, entire measure of his heritage? Who has been brave enough to decree his sonship and thereby his rightful heirship to all that the Father hath?

Job suffered long and grievously before he realized that he had been utterly mistaken in his understanding of God. "I will demand of thee, and declare thou unto me," he said at last. We, too, have heard many misinterpretations of God and have blamed Him for our self-imposed wretchedness of mind and body. We have argued and moaned and implored, and all the time we have been uttering that which we have not understood.

"I will demand of thee." I will unlock the inner treasure vault and draw upon its infinite resources. I will open my eyes of faith and behold my divine birthright. I will substitute affirmatives for negatives. I will see that which is instead of that which is not. I will put visions of success and achievement in place of failure and despair. I will demand my perfection—of health, of joy, of supply. I will daily affirm these, silently and steadfastly, and with these affirmations I

will construct, according to the pattern of the Mount, my house of positive being.

I WILL "BE STILL, AND KNOW" "that my Redeemer liveth," that He is God, and that "in quietness and confidence shall be" my strength. "I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate" me "from the love of God." "For I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him." And this faith is my confident "assurance of *things* hoped for," my positive "conviction of things not seen."

EDITOR'S NOTE—This is the eighth of ten articles by Richard Lynch. The ninth will appear next month.

Like a Pen

By MARIE BARTON

Like a pen within Thy fingers
I would move
Across the page of life with gracious
Ink of love,

Letting Thy message flow through me,
Line on line;
Rejoicing as my quickened will
Bends to Thine;

Feeling a surge of strange new gladness,
Hour by hour,
That quietly propels me forward
With strange new power.

Gaining the Increase

By ARTHUR E. MANNING

All that we are, all that we possess, all that we aspire to become lies in the power of thought

Our thoughts proclaim us, identify us, and try as we may, we cannot conceal our true thoughts from the world

God has supplied the abundance and the splendors of life, leaving it to the individual to determine how much of the immeasurable bounty he will draw to himself

THE FABRIC OF LIFE IS PERMANENT. Its God pattern cannot be changed; it must remain as the Master Weaver designed it. It is inalterable, fixed, changeless; and while its splendors and abundance are constantly present, it requires a personal effort to weave them into the individual life. Most certainly it is God's desire that man, His highest creation, should be the beneficiary of all that He has supplied. But realizing that it was for man's ultimate good to have some personal responsibility in the matter, He endowed us with freedom of action, making us the arbiters of our fate. Thus nothing in the divine plan is forced upon us. God has supplied the abundance and the splendors of life, leaving it to the individual to determine how much of the immeasurable bounty he will draw to himself. That naturally makes the process a matter of mental attitude; and whatever is gained or lost in life is determined solely by thought and its application to our lives and affairs.

All that we are, all that we possess, all that we aspire to become lies in the power of thought. In the majesty of its strength, it waits within the consciousness, to be fashioned as we will. According as we

exercise our dominion, we can enjoy the full freedom of our natural heritage, or languish in the abject slavery of negative conditions. The choice is ours; no external agency can choose for us. The control of our thoughts—our mental attitude—is in our own hands. It can raise us to the heights of success and happiness. It can plunge us into the abysmal depths of failure and despair. The monarch of life, thought is the basis of whatever we choose to fashion with the tools at our command.

In our quest of a deeper knowledge of Truth, it can thus readily be seen that we must possess a clear understanding of the thought force and we must develop the ability to distinguish the constructive from the destructive, the positive from the negative influences that flow through life. It is essential to realize that the power of thought, in its purest essence, is the divine impress that separates man from all other forms of life. It is thought that gives the spirit its personality, distinguishing one individual from all other individuals. It is the force that cements humanity in a common aim, in progress and achievement. It is the element linking you with me, every man with all men. It is the ruler of happiness, health, and prosperity as well as the source of sorrow, failure, and disease. It is the molder of individual destiny. Through it, one rules as king amid the splendors and abundance of life, or else one exists as a serf in distress and lack.

WITH EVERY BEAT OF TIME, thought comes surging against the walls of consciousness. The very heartbeat of existence, thought gives life its boundless possibilities. It is the portal through which the Most High enters the dwelling place of the spirit. Thought is our constant companion. It cannot be ignored or thrust aside. We may isolate ourselves in forest or desert, sever all contact with the world, but we can never be alone. Thought is constantly with us. With the first

breath we drew, there came impressions—thought; and as long as identity survives, thought must remain with us. We cannot escape it, we cannot put it from us; but we can control its quality. That is our privilege, our endowment; and in our quest of Truth and its application to our life and affairs, we must be inspired by the central thought, Divine Mind.

To the exclusion of all else, we must keep one fact constantly before us: that thought is governed by the ever-active law of attraction. If one would fashion constructive, ennobling thoughts, the material is at hand. It is the simple process of effecting contact with God—Divine Mind—and drawing upon Him. Would one fashion destructive thoughts, the material always comes to hand. It is merely a matter of drawing away from God and allowing the negative forces to rule. Supreme in its power, thought is always guided by individual desires. It can never be different from the impulse setting it in motion. Invisible, yet the most tangible dynamic force that can touch us, thought wings its way into the consciousness of all, to be accepted or rejected as the individual wills.

THERE IS NOTHING COMPLICATED about the process. It is simple and direct in its operation; and it follows one of two tendencies. Either the thoughts are constructive and ennobling, assuring one of spiritual growth and the attainment of abundance and health, or they are destructive, negative thoughts that can bring but one result: spiritual poverty, material lack, and disease. There is no middle course nor "cutting corners." We are the sole arbiters of our fate, and thought is its genesis, its driving force, and its governor. Our impulses, our desires are merely the crystallization of our thoughts. The latter not only chart our course across the field of life, regulating our measure of supply, but it is by their reflection that the world judges us.

We are utterly unable to disguise or hide the reflec-

tions of our thoughts. They are our "self," the only thing by which others can appraise us. The reflections of our thoughts are the one thing that reveals us to our fellows. Jesus summarized this when He said, "By their fruits ye shall know them." We may be able to practice self-deception at times, but rarely is it possible for us to deceive the world. Our thoughts proclaim us, identify us, and try as we may, we cannot conceal our true thoughts from the world. To repeat: Our thoughts are ourself, and we rise or fall by our thoughts when judged by human standards; we succeed or fail through them when appraised by spiritual tests, and by our thoughts and their fruits we are known. Likewise through the character of our thoughts, we gain the abundant life or fall into the slough of unsuccessful living, victims of the misuse of our divine endowment. The result is inevitable—successful living, or its antithesis. It can not be otherwise; it is the law.

THE PREDOMINANT FORCE OF LIFE, thought gives life its unlimited possibilities for whatever may be desired. Supreme, ever-present, it touches all for good or ill, leaving its imprint upon the consciousness to become manifest in the outer life. By our thoughts, we are carried upward and onward into complete unity with God, Divine Mind; or we are swept downward into the depths of confusion and failure. Behind it all, however, there is this truth: Like the flood of a golden sunset, ennobling thoughts come to all. They are the whisper of the divine voice, the indwelling Christ, and whoever implants these thoughts in his inner consciousness is drawn into harmony with Divine Mind and gains "the increase."

Divine Mind is constantly pouring out its substance, weaving it into the God pattern of life; and whenever an individual fails to sense its presence and to incorporate it in his life, the reason is plain: Finite (human) mind is not acting in unison with infinite

(Divine) Mind. The individual is attempting to gain "the increase" without including God in the effort. His human mind is ignoring Divine Mind in the quest of the things that have their origin in Divine Mind; and until there has been a transformation through the renewal of his mind, his quest of "the increase" is certain to fail.

How can it be otherwise when Truth is being ignored? And the person who seeks the way out under such conditions is not only drawing down certain failure upon his efforts, but he is adding to his problems and multiplying his confusion. His intentions may be of the best, there may be no question of his purity of purpose, and the ideal of service may underlie his endeavors; but unless he is drawing his inspiration from Divine Mind, complete success is impossible.

NOT ONLY IS SUCH A PERSON attempting the unattainable, but he is deceiving himself if he believes that God, Divine Mind, is not aware of his inmost thoughts. Job realized this when he finally submitted himself to God. "I know that thou canst do every *thing*, and *that* no thought can be withholden from thee." That was Job's acknowledgment of Divine Mind; and the instant he made the surrender, putting himself and his affairs into the Lord's hands, Truth was demonstrated in his life. He established contact with Divine Mind, drew upon it, and "also the Lord gave Job twice as much as he had before."

Should we too gain "the increase" and have "twice as much" as we had before? Naturally we desire it—that desire underlies our activities; but we can never obtain it unless we bring our human mind into subjection to Divine Mind. Before we realize our mental limitations, grasp the true meaning of thought, and apply the knowledge to our life and affairs, we can never draw our natural portion of God's immeasurable bounty to us. Unless like Job we submit our self and our affairs to God, we can never

possess "twice as much" as we had before. Until we allow Truth to operate in our life, we shall continue to find our problems beyond successful solution; we shall continue to experience lack and a minimum of spiritual possessions. Until we change our manner of thinking and are transformed through the renewal of our mind by harmonizing it with Divine Mind, we must expect to continue our groping through the fog of confusion and error created by human mind and watch "the increase" drift past us.

THOUGHT IS THE CENTER of our being, Divine Mind is the axis, and only by a constant, directed contact with it can we assure ourself of its splendors and abundance being woven into the God pattern of life. Through the error released when we rely wholly on human mind, we are unable to draw on Divine Mind. The inner vision is befogged by negative forces and negative results naturally follow. Attempting to gain our supply solely through human mind, we daily find ourself becoming more enmeshed in external conditions; and yet we are honestly trying to harmonize our mind with Truth, and we do not understand why we are not more successful in demonstrating it. But the reason is plain. We are failing to reflect Divine Mind in our thoughts. We are trying to manifest the natural state by an unnatural process. We are attempting to reflect God by a purely human endeavor. We are perverting the natural order; and the more we strive to gain "the increase" under such conditions, the farther we shall get from Divine Mind.

By reversing the process and drawing toward Divine Mind instead of away from it, we shall cease to strive; for striving, a negative force, has no place in the God pattern. It is the antithesis of harmony—Truth—and no discordant thread can be woven into the divine design of life. The instant it is attempted, the natural order is affected, and chaos, confusion, and lack result. Thus in our efforts to draw closer

to the indwelling Christ, who has assured us of "all these things," it is imperative that we keep the thought channel unpolluted by discordant external conditions. We must reach the mental plane that will enable the human mind to function in intimate accord with Divine Mind. Realizing that thought is our constant companion, we must exercise our divine endowment, intelligence, and choose our thoughts wisely and well. Otherwise, aim as we may, our life can never reflect the God pattern; neither will it be possible for us to be a beneficiary of His supply.

HUMAN MIND CAN BE LIKENED to the first Adam, "a living soul"; Divine Mind to the last Adam, "a quickening spirit." Separately, they are two distinct entities blended, they are the whole, perfect, complete. And in the surrender of the first to the last, God gives "twice as much" as we had before. Unless we admit the limitations of human mind and are willing to make the surrender, we have learned nothing of Truth. We have failed most miserably in our efforts to demonstrate successful living, and our way must continue to be encompassed by difficulties. Our problems will remain beyond our ability to solve successfully. The abundant life will evade us, and we shall continue our groping, victims of a mental attitude that precludes harmony with Divine Mind. The God pattern of life is inalterable. It must remain as the Master Weaver, Divine Mind, designed it, and in our efforts to reflect it in our own life, we must guard our thoughts, realizing that they govern all things, both external and internal, and that through our thoughts we gain or lose "the increase."

He that dwelleth in the secret place of the Most High
Shall abide under the shadow of the Almighty.
—PSALMS

Demonstrating Substance

By ALBERTA FLANDERS

Part I

What you accept as Truth becomes true—*for you*

It will not be long before the healing waters of Truth will put out the fires of error

TODAY IT IS rather generally understood among thinking people that there is a power that may be invoked to solve every problem. Daily—hourly perhaps—some individual is putting into practice a working knowledge of metaphysics acquired through the reading and study of Truth literature. Healing results. It may be a physical illness that is healed or a condition of lack; inharmony in the home; maladjustment to life or environment—any one of manifold forms of discord.

Others there are who, having witnessed a demonstration of this power, are still ignorant of necessary first steps to take in order that Truth may be a vital, usable principle governing their lives.

Seeing is not necessarily believing. It is possible that persons in this class may have regarded the demonstration witnessed as something that just happened.

The metaphysical student knows that nothing "happens." It has been said so often that it has become trite; yet there are always with us beginners who need to eliminate from their thinking the element of chance. In the reality of the whole, no chance, accident, luck, or any kindred quality exists. This should be firmly fixed in the mind from the start.

At this point the would-be learner may become controversial. He may even take issue with Truth statements that he reads or with his teacher. "If spiritual laws exist, if they are all-powerful, why then do

people continue to suffer from privations of soul and body?" he may ask.

The answer is that the world, for centuries following the short period when Christ clothed Himself in flesh and walked upon earth, was drifting away from the simple tenets of living and being that He taught. As a whole the world does not yet believe in Truth, much less subscribe to it. Since suffering is the penalty inevitably paid for ignorance, while it lasts the world limps along burdened by innumerable forms of error. Like the smoldering fire in a volcano, which burns until it erupts and destroys itself, this misery will eventually come to an end. The handwriting is seen on the wall. It will not be long before the healing waters of Truth will put out the fire of error. Then man in His likeness, heir of All-Good, will appear.

A moment we refresh our eyes, speed our feet by gazing at the heavenly vision; then turn back to the practicalities of the moment. "Why does God permit man to be enmeshed in error? Why, if God is all-power, All-Good, does He not put a stop to such a condition of affairs?" our hypothetical beginner may inquire.

In the first place, the use of the word God in such a sense seems to connote personality. God is not a person or a personality—another statement that is trite, save for the beginning student. God is Principle. God is all there is; without beginning or end. He is you, me. Everybody. The great I AM. He is everywhere present. All the time.

Do you find the magnitude of the statements hard to grasp? They are not, in reality. If they seem so, it is merely because you have thought as the world thinks for a long time; so long, that certain beliefs have imbedded themselves deep within you. But deep as such beliefs go there are others deeper still; beliefs more powerful than those of the world. What is it that causes you to rise up in revolt against a man-made concept of God? A heavenly Father who would allow His children to suffer hardship and sorrow no earthly

father would permit? Whence comes the still small voice whispering that it is not by divine command or permission that the world staggers along under a weight of divers kinds of suffering? It comes from your own indwelling divinity. Christ did not leave this earth. Invisible to human eyes He dwells as Spirit within you, within me. Just as He dwelt in the hearts of men æons ago.

Such is your inherent divinity, children of the Most High, that you may ask what you will and, if you ask understandingly, it will be granted you. More. Divine love bestows abundance beyond your dreams. To the desire of your heart shall be added happiness, delight, joy.

THROUGH SPIRIT it is possible to make contact with supreme force, primordial essence, divine intelligence or power—the name applied to it is immaterial. Man may draw upon it at will. It is an intensely pracical, usable power that is available in any place, at any time; a convertible power capable of manifesting itself as the good man most needs at the moment; a power that fills all space.

Effect contact with this power even fleetingly and you feel its beneficence. In some instances a sense of great light floods the consciousness at the moment of contact. The light is a forerunner of the material manifestation to come.

In any case spiritual perception follows intellectual apprehension.

At about this point the practical-minded may remark, "All very well, but statements as statements have little meaning for me. I must know something of the working mechanics of demonstration. My world is not a satisfactory world to me nor am I clear as to how I am to change it. I can not get enthusiastic or even excited about the mythical or the mystical."

Right. Man's world, your world, may not always seem a good world when judged by sense testimony.

Let sense testimony be wiped out by the white flame of spiritual understanding and there is a different story to tell. The mechanics of demonstrating substance in the form you most need it is not difficult. But you must choose between gods many—the gods of material sense testimony—and the one God that is divine Principle. Choice is man's prerogative. Divine love coerces no one. But law is inflexible.

THE MERE ACT of choosing creates a channel through which good starts flowing. Choosing presupposes a measure of faith, and faith is the keynote of demonstration. What you give out returns to you, is the law of giving and receiving. It follows that if you choose to think as the world thinks, the law of cause and effect will become manifest in your life as a mixture of good and so-called evil. Like a pendulum, life for you will swing from positive to negative, as it is motivated by your fluctuating faith.

If on the contrary you choose to live by the Christ standard the law works to produce positive effects. God is All-Good. You, an individualized expression of God, are good. Good manifests itself in your life.

To further elucidate the process, your subconscious mind is a link between you and divine substance, intangible but all-encompassing. The atmosphere about you is vital. It teems with substance, the primordial essence out of which all things are created. That you may not have known or realized this changes nothing. Potential prosperity, happiness, and congenial environments surround you.

Thought acting upon and being acted upon by the primordial essence transmutes ideas into concrete forms in the manifest world. If you have been permitting yourself to listen to the false claims of lack—lack of prosperity, lack of happiness, lack of love or any one of the forms of lack that error may assume—try the positive process. Bar the door of your consciousness against these murky shadows; for, having no part in

reality, they are but shadows.

THOUGHT CONTROL is neither mysterious nor difficult. After a time it becomes automatic. It is important because from your thought pattern emerge the warp and woof of the material manifestation that presently appears in your life.

In simple words, continued acknowledgment of a thought as true, plus sustained attention to it, creates a spiritual prototype. The prototype, formed in the conscious mind, is passed on to the subconscious mind. The subconsciousness is the connecting link between you and the divine substance or primordial essence that, as explained, surrounds all life and out of which all life is created.

It happens sometimes that an individual recognizing and using to some extent the positive side of the law loses sight of the negative side. Error thinking has nearly the same potential power as Truth to create a prototype in the mind. If entertained and not destroyed, the error thought may be launched into the great formless sea of all-encompassing primordial essence. Then, because like produces like, the individual reaps a harvest of negation.

Do you begin to see that what you accept as Truth becomes true—*for you?*

BUT BECAUSE he has invoked the power before in its positive aspect and has known beneficent results, an individual failing to do so now may doubt and grieve and wonder. Thus he adds to the negativity already manifesting itself in his affairs. Unless the situation is met by a right-about, a getting back to first principles, the denial of error, and the affirmation of Truth, a pyramiding process takes place. Error is piling up on error.

Since the history of an individual is the history of his country, more or less, it is not difficult to perceive the real reason for present world conditions.

During months, nay, years, a poignant cry of negation has been rising from the hearts of our countrymen; from the hearts of persons all over the world, as well. How are we to endure life! How carry on!

These persons are recognizing and practicing the wrong side of the law. The prototype of lack and limitation launched into the sea of primordial essence by millions of negative minds manifests after its kind.

Remember that practicing spiritual law negatively alters the principle not at all. God as all-love, all-supply, remains forever the same. It is the individual who must change. The purpose of this series of articles, therefore, is threefold: to show the beginning student what is wrong, to show him why it is wrong, and to point out the remedy.

(To be continued)

"One Thing I Know"

When ancient scoffers came with words of scorn,
He from abysmal darkness newly born
Made answer simply, "This one thing I know—
Whereas aforetime I was blind, now, lo,
Mine eyes are open, and, behold, I see!"

"The Man a sinner is," they, sneering, cried,
"And not of God." He who was blind replied:
"Naught could He do if what you charge were so.
A sinner, say you? Yet one thing I know—
Blind, blind was I, and now, praise God, I see!"

So when upon us love's restoring hand
Is laid, and scorning critics round us stand,
Saying, "It cannot be of God," may we
With grateful hearts respond in charity:
"Yet healed am I—this one thing do I know."

—*Arthur W. Beer*

EDITOR'S NOTE—This poem as printed on the back cover of August 1933 UNITY contained a typographical error. We are glad to reprint it as the author wrote it.

SUNDAY LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student, but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission

LESSON 1, JANUARY 7, 1934.

Unity Subject—*The Birth of the Christ in Man.*

International Subject—*Birth and Infancy of Jesus.* —Matt. 2:1-12.

1. Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, Wise-men from the east came to Jerusalem, saying,

2. Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him.

3. And when Herod the king heard it, he was troubled, and all Jerusalem with him.

4. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born.

5. And they said unto him, In Bethlehem of Judæa: for thus it is written through the prophet,

6. And thou Bethlehem, land of Judah,
Art in no wise least among the princes of Judah:
For out of thee shall come forth a governor,
Who shall be shepherd of my people Israel.

7. Then Herod privily called the Wise-men, and learned of them exactly what time the star appeared.

8. And he sent them to Bethlehem, and said, Go and search out exactly concerning the young child; and when

ye have found *him*, bring me word, that I also may come and worship him.

9. And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10. And when they saw the star, they rejoiced with exceeding great joy.

11. And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh.

12. And being warned *of God* in a dream that they should not return to Herod, they departed into their own country another way.

GOLDEN TEXT—*Thou shalt call his name* JESUS; *for it is he that shall save his people from their sins.* —Matt. 1:21.

SILENT PRAYER—*I call the Christ Spirit into active expression in my life by yielding all my powers to its upbuilding influence.*

Man's consciousness evolves according to fixed laws of Being. The development of a conscious identity is governed by rules as unvarying as the rules that govern mathematical demonstrations. The student of numbers knows that he is not limited in the use of the principles of mathematics unless it be by the measure of his understanding. He has only to follow the rules to arrive at definite results. So in working out the problem of life, man is not limited so long as he conforms to the law. His limitations are those imposed by his faith, his understanding, and his desire to keep the law. That he may learn easily to understand the law, it is best that he begin with a few ideas, such as life, intelligence, power. These ideas he combines in a multitude of ways, and when he has gained a certain proficiency in using them, another factor or rule of action is presented to him. This may be termed the idea of divine substance.

The development of this idea in consciousness in-

volves an uplift of the whole man. It results in greater activity in every department of mind; virtually a new man is born, with the old consciousness as a foundation. The new man is called "Jesus," a name that means the same as the name "Jehovah," the I AM, the supreme will. Jesus is the Greek form of the Hebrew name Joshua or Jeshua, a contraction of Jehoshua, meaning "Jehovah is deliverer," or "Jah is savior."

This man of larger possibilities requires a wider field of action, hence he is born into a comprehension of divine substance that, in its capacity for expressing mind, far transcends the old environment called matter. So in the symbolic description of this evolutionary step we are informed in today's lesson that Jesus was born in Bethlehem of Judea. Bethlehem means "house of bread" or the abiding place of substance, and Judea means "praise" or spiritual recognition. The tribe of Judah is symbolical of the aggregation of thoughts that acknowledges spiritual things as the one and only reality. Thus the substance of which the Jesus man is born in us must be spiritual in its character.

The word Herod is a surname or family name belonging alike to all the generations of the Herodian house mentioned in the Scriptures. The Herod of this lesson was Herod Antipas. Antipas means "against all." He represents the ruling power in the outer consciousness, which seeks to destroy the new state of mind developing within, the new power that eventually will supersede him. He is against all that threatens this temporal power. Herod Antipas is in command of this seat of government, and sense consciousness is his stronghold; but he cannot stop the growth of the new life within us if we are obedient to Spirit, if we, like Joseph, watch for the guidance of the Lord.

The Wise Men from the East who came to visit Jerusalem symbolize the stored-up resources of the soul that rise to the surface when the soul is stirred by a great spiritual revelation. In Scriptural symbology, the East means the inner life. In our lesson

text, the coming of the Wise Men signifies that from the regions of interior wisdom come thoughts of reverence for the holy life that has begun its growth in the consciousness.

This attitude of reverence is essential to the development of the Christ consciousness. Without it the mind loses a certain necessary connection with Spirit and lacks the poise of faith that gives a religious significance to all growth, and especially to growth of this nature. Therefore holy devotion is a factor of great importance in the bringing forth of the perfect Christ child. This devotion is seen in all the great characters of the Bible, both in the Old and in the New Testament: Abraham, Moses, Isaiah, Daniel, David, Paul. Differing in calling and in manner of life as they did, one from another, they all were alike in this feature of devotion to God, and through this trait they did their great works.

The star that pointed the way for the Wise Men was also in the east, and it typifies man's inner conviction of his divine sonship. This inner conviction is developed so strongly in some people that the spiritual realm is more apparent to them than the realm of physical effects. Napoleon believed that his was a destiny that could not be defeated so long as his star was in the ascendant. The individual's inner conviction of his ability to accomplish whatever he undertakes calls forth the very best in him, and helps him to succeed where others of equal ability fail. The accumulated wisdom and experience of the soul rejoices when a person begins to have faith that he is destined to do the will of God, and all the riches of wise experience (gifts of gold, frankincense, and myrrh) are bestowed on the young child. These gifts represent the subconscious reserve forces of the organism that enter into and form the new body of the Christ child.

When we realize that the Christ body (Jesus) has begun to form in our subconscious mind, we should be watchful to see that the subtle desires of sense do

not rob the young child of its vitality and thus kill it out of consciousness. The young child must be cared for and fed daily with spiritual thoughts; otherwise we shall find ourselves back in the old sense state, with Herod in supreme control. Let us watch and pray and cultivate the things of Spirit, that the Christ child may grow daily in wisdom and stature in the inmost recesses of our nature.

QUESTIONS

1. How does man evolve consciousness?
2. Is man limited in working out the problems of life?
3. What does the development of the substance idea in consciousness require?
4. Explain the meaning of Bethlehem; of Judea.
5. Name one of the essentials to the development of the Christ consciousness.

LESSON 2, JANUARY 14, 1934.

Unity Subject—*How to Use the Word.*

International Subject—*Baptism and Temptation of Jesus.*—Matt. 3:13—4:11.

13. Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him.
14. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me?
15. But Jesus answering said unto him, Suffer *it* now: for thus it becometh us to fulfil all righteousness. Then he suffereth him.
16. And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him;
17. And lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased.
1. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.
2. And when he had fasted forty days and forty nights, he afterward hungered.
3. And the tempter came and said unto him, If thou art

the Son of God, command that these stones become bread.

4. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5. Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple,

6. And saith unto him, If thou art the Son of God, cast thyself down: for it is written,

He shall give his angels charge concerning thee:

and,

On their hands they shall bear thee up,

Lest haply thou dash thy foot against a stone.

7. Jesus said unto him, Again it is written, Thou shalt not make trial of the Lord thy God.

8. Again, the devil taketh him unto an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them;

9. And he said unto him, All these things will I give thee, if thou wilt fall down and worship me.

10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11. Then the devil leaveth him; and behold, angels came and ministered unto him.

GOLDEN TEXT—*It behooved him in all things to be made like unto his brethren.*—Heb. 2:17.

SILENT PRAYER—*It behooves us in all things to make ourselves like our elder brother Jesus Christ, that we may all be one.*

The example that Jesus Christ sets for us in this lesson is one that we all wish to follow. How to succeed in carrying out this desire of our heart is a question to which we must find an answer.

In the first place, Jesus presented Himself to be baptized by John, at which John protested, saying that he needed to be baptized by Jesus. The disciple does not baptize his master. Weymouth's translation gives Jesus' reply in modern terms: "Let it be so on this occasion; for so we ought to fulfil every religious duty." Regardless of where the credit goes or who takes prec-

edence, we are to fulfill conscientiously every duty.

Baptism is a symbol of denial by which the mind rids itself of accumulated error thoughts, and the soul sets itself free from negative or destructive habits. Water is a symbol of negation; the word, a symbol of both negation and creation. There is the word of denial, "the washing of water with the word." Jesus showed the function of both these baptisms in the inner life of man.

When Jesus was baptized, He "went up straightway from the water." Nothing is to be gained by lingering in negation. Once denial has done its work, we are to leave it for a constructive state of mind. Only thus do the heavens of clear understanding open to us, to allow the Spirit of peace to descend and rest upon us in assurance of our divine sonship. When we succeed in dropping negative thought habits from the conscious mind and in letting go of the habits that have enslaved us, we are filled with a sense of well-being that cannot be described. We can indicate it only by thinking of ourselves as sons of God, and of the Father as loving us and being well pleased with us.

When the conscious mind has turned from erroneous thinking and attained harmony with Truth, the work of bringing the subconsciousness into line with the conscious mind must then be begun. Jesus was "led up of the Spirit into the wilderness to be tempted of the devil." The wilderness here represents the subconsciousness, which is a vast realm of thought that needs to be explored, set in order, and developed, before it can produce life-sustaining substance. After a complete survey ("forty days and forty nights") of its resources, man finds no satisfying sustenance in the subconsciousness ("he afterward hungered"). His failure is no proof that substance is not there; rather it is proof of lack of cultivation and appropriation.

The subconscious mind is filled with the records of past experiences; with facts that have been consciously learned or observed; with longings and unfulfilled de-

sires. Many of these have been consciously forgotten and have sunk down into the depths of the subconscious mind, as stones into a well. The Tempter (the notion that we can so manipulate the laws of Being as to make these forgotten impressions revive and serve our own interests) whispers to us that if we can really direct the universal power we can turn this heap of stones in the subconscious mind into the bread of life. But the Christ in each of us will not allow selfishness to have its way. The subconscious mind can be made richly productive only by the creative word. Man lives by this word, and only by the word that proceeds out of infinite omnipotence and infinite wisdom can the subconsciousness be cultivated and harvested. This wilderness needs water—the water of denial. "Man shall not live by bread alone." It needs good seed— "every word that proceedeth out of the mouth of God." The word of faith, the word of praise, the word of love, all are needed to make it blossom as the rose.

Another temptation that besets us is the desire to take chances, trusting to our knowledge of the law to protect us from the consequences of our rashness. No one who follows this course is living habitually up to the highest of which he is capable; and only to those who so live is the promise made that the angels of God (true thoughts, in line with divine law) shall bear them up, lest they dash their foot against a stone. Even in such apparently trivial details the law works out. Nothing is too small for its action, nothing too great. Yet no one can lightly flout it and then expect the law to snatch him back from the consequences of his folly. He who as a matter of habitual practice lives up to the highest and best principle that he knows, feels no temptation to prove the protection of God just to make sure that the law "works."

The third temptation that came to Jesus is perhaps the most insidious one that can beset the soul of man. It is the desire to use one's spiritual understanding to gain temporal power or advantage. When a man finds

himself in possession of knowledge that, if he will but use it in his own interest, will bring him personal prestige and power over other men, he is tempted to prove by a hundred sophisms that it is not only his right but his duty to use the opportunity before him. He may reason that since he sees what the majority do not and cannot see without help, it is his duty to devote himself to proving the law to them by using his power in a way that no one can mistake—materially. But to do this he must devote himself not to the Lord, but to the material advancement he is in reality seeking. Great power has a way of blinding those who wield it to the way of the Highest, so that the ruler who keeps unswervingly to the highest standard of devotion to his people's interests is the exception. Jesus swept away this temptation with one mighty wave of loyalty to God. All that He required in order to overcome it was to remember the first commandment at the right time.

The secret of successful word baptism lies right here: in remembering the right word at the right time. Jesus did this. On each trial He washed the negative thought out of mind with exactly the right word. Man is to live successfully "by every word that proceedeth out of the mouth of God," and he who reads the Bible finds there many of these words already tried and proved, ready to be used again and again with unfailing results. There is inspiration in recognizing a new word that comes to us straight from the mind of God, but there is jubilation in using the same mighty words in overcoming temptations that Jesus used. He lived by them, which is proof of their potency. As we learn to make ourselves like Him, we shall rely more and more on the cleansing word of God.

QUESTIONS

1. Of what is baptism a symbol? What does it accomplish?

2. What does the word of denial signify? For what does it prepare the mind?

3. Of what is the wilderness a type? Why does

man go hungry there?

4. Do the temptations that Jesus overcame confront men today? If so, what forms do they assume?

LESSON 3, JANUARY 21, 1934.

Unity Subject—*The Work of Spirit.*

International Subject—*Jesus Begins His Ministry.*
—Matt. 4:12-25.

12. Now when he heard that John was delivered up, he withdrew into Galilee;

13. And leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali:

14. That it might be fulfilled which was spoken through Isaiah the prophet, saying,

15. The land of Zebulun and the land of Naphtali,
Toward the sea, beyond the Jordan,
Galilee of the Gentiles,

16. The people that sat in darkness
Saw a great light,
And to them that sat in the region and shadow of death,
To them did light spring up.

17. From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand.

18. And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers.

19. And he saith unto them, Come ye after me, and I will make you fishers of men.

20. And they straightway left the nets, and followed him.

21. And going on from thence he saw two other brethren, James the *son* of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them.

22. And they straightway left the boat and their father, and followed him.

23. And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people.

24. And the report of him went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, possessed with demons, and epileptic, and palsied; and he healed them.

25. And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judæa and *from* beyond the Jordan.

GOLDEN TEXT—*Repent ye; for the kingdom of heaven is at hand.*—Matt. 4:17.

SILENT PRAYER—*By centering my mind on the Christ Spirit within me, I change my consciousness to one of peace and harmony.*

The psalmist who sang, "I am shut up, and I cannot come forth," was perhaps voicing the complaint of a physical prisoner, like John the Baptist, but he might well have been himself a prisoner of self-consciousness, shut in by it from adequate self-expression. John the Baptist may here be said to represent the spiritually quickened intellect. When this is cut off from active expression by self-consciousness or some other form of inarticulateness, the spiritual I AM (Jesus) withdraws into Galilee (the consciousness of endless activity) in order to come into closer contact with God, the source of all energy.

Capernaum, where Jesus went to live after John's imprisonment, means "shelter of comfort" or "covering of compassion." In this sense it refers to an inner conviction of the abiding compassion and restoring power of Being. When one enters this state of consciousness, a healing virtue pours out of the soul and transforms all discord into harmony. It is this great soul compassion and yearning to help humanity out of its errors that makes the so-called "natural healer" of whom Jesus is the perfect type.

The Galilean ministry of Jesus has its parallel in the experience of every one who takes up the spiritual development for which Jesus stands. This ministry is the second movement of Truth in the consciousness.

First is the perception of Truth, which is John the Baptist. The natural man sets himself right, and this action opens the way for the higher principle, the Christ light.

The natural man must be delivered up in order that the spiritual man may find expression. This does not mean that the natural functions of the organism are to be eliminated, but that there is to be a letting go of the dominant personal power that has been in control. A different sort of man comes into expression.

When the light of the Christ mind comes to any man it does not confine its rays to his own consciousness, but those who sit in darkness and negation see it and feel its power.

Some spiritually wise people teach that the inner light should be carefully guarded and given out only to those who will use it aright; also that manifestations of power do not necessarily accompany spiritual illumination.

But Jesus taught and demonstrated that the inner light includes power, love, life, and all that the Father has. The divine light is the Logos, the word of Omnipotence, and has all potentiality in it. Man can appropriate all, or a part, as he chooses. Jesus expressed it in its fullness, and those who follow Him cannot expect all its benefits unless they accept the all-possibility of the divine principle.

Teaching without demonstrating makes Truth converts slowly. The world is crammed with religious and philosophical theories, and converts are made by all sorts of intellectual arguments; but where is the prophet who can preach and at the same time demonstrate so convincingly that men drop their occupations and follow him instantly?

Quick conversions were the rule in all of Jesus' work. He walked by the Sea of Galilee and taught and demonstrated His teaching, and men who were untrained and ignorant as preachers and healers immediately dropped their work and followed Him. That they

did well is attested by their subsequent history. They received enough of that great light to make them types of obedience and faith for all men.

The text states definitely and clearly that Jesus in the course of His preaching healed all manner of disease among the people. In the 24th verse some of the diseases are named, and they include those which doctors call organic and which even certain practitioners of Christian healing put beyond the power of God to heal.

In the time of Jesus, it was considered a mark of signal honor to be called as a disciple. Jesus called the four fishermen, Simon and Andrew, James and John, from beside the Sea of Galilee, and they accompanied Him throughout the remainder of His ministry. These four represent faith, strength, judgment, and love, in order. The development of these faculties lends strength and power to the consciousness of man in his ongoing.

Those who drop their nets of material thought and follow Jesus are finding that the great light is still shining and that it does the same work today that it did on the shores of Galilee.

QUESTIONS

1. What is the significance of John the Baptist's being shut up in prison?
2. What meaning has the Galilean ministry of Jesus to those who take up spiritual development?
3. Explain the words "The natural man must be delivered up in order that the spiritual man may find expression."
4. What is the divine light?
5. How can Truth be taught most effectually?

LESSON 4, JANUARY 28, 1934.

Unity Subject—The Working of the Perfect Law.

International Subject—*Standards of the Kingdom.* —Matt. 5:1-12, 43-48.

1. And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him:

2. And he opened his mouth and taught them, saying,

3. Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4. Blessed are they that mourn: for they shall be comforted.

5. Blessed are the meek: for they shall inherit the earth.

6. Blessed are they that hunger and thirst after righteousness: for they shall be filled.

7. Blessed are the merciful: for they shall obtain mercy.

8. Blessed are the pure in heart: for they shall see God.

9. Blessed are the peacemakers: for they shall be called sons of God.

10. Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11. Blessed are ye when *men* shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake.

12. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted them the prophets that were before you.

43. Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy:

44. But I say unto you, Love your enemies, and pray for them that persecute you;

45. That ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.

46. For if ye love them that love you, what reward have ye? do not even the publicans the same?

47. And if ye salute your brethren only, what do ye more *than others?* do not even the Gentiles the same?

48. Ye therefore shall be perfect, as your heavenly Father is perfect.

GOLDEN TEXT—*Blessed are the pure in heart: for they shall see God.*—Matt. 5:8.

SILENT PRAYER—*I look into the perfect law of liberty as into a mirror, and I see there the effects of my actions as a doer of the law.*

In the Beatitudes Jesus described the working of the divine law from various angles. From whatever angle this law is viewed, its action and response are perfect. Before it is possible to understand this perfect law, one must be in an exalted state of mind (ascend into a mountain). When a high impersonal state of contemplation is reached through silence and meditation, one can then see the law's operation.

The first phase of the law to be considered is that of compensation. The divine law renders an equivalent or strikes an accurate balance in every experience that comes to the soul. The poor in spirit are blessed; without worldly pride, they are free to enter into the simple, genuine joys of life, which form so large a part of the kingdom of heaven in man. The humble person is carefree, unburdened by the responsibility felt night and day by the one who considers his work indispensable and himself correspondingly important. Lacking the praise and adulation of their fellows, the poor in spirit are free to live in that inner world where the true values of mind and heart are found.

The meek are the gentle men and women to whom the earth by divine right belongs. The proud and haughty conquerors of the world pass and are forgotten. The meek and lowly of heart find rest of soul and true understanding of life, and their memory persists throughout the ages, until they end by being worshiped. Ernest Renan, who did not accept the orthodox theory of the divinity of Jesus, nevertheless apostrophized Him in words like these: "Between Thee and God, men will no longer distinguish. Complete conqueror of death, take possession of Thy kingdom, whither, by the royal road Thou hast traced, ages of adorers will follow Thee."

They that mourn shall be comforted. The pendulum of feeling swings back as far as it swung forward, to maintain its perfect balance. The love of life reasserts itself and the Infinite moves onward in human life as in every other expression: perfect compensation.

The divine law contains the principle of attraction also. They that hunger and thirst after righteousness are blessed; for soul hunger after righteousness draws to itself its true satisfaction. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." In opening a credit account for the satisfaction of spiritual hunger and thirst, all that is necessary is the hunger and thirst itself, combined with a steadfast looking to the source of the all-supply of every need. The magnet draws to itself iron filings, not wood shavings. The son who calls to his father for bread receives bread, not a stone. So they that call with concentrated attention for the things of Spirit receive the very bread of life and the living water.

In other Beatitudes, concentration is seen as a phase of the working of the divine law. The merciful are blessed in giving their thought to mercy and kindness. They receive their reward in the same quality of mercy as that on which their hearts are set.

The pure in heart are blessed by the very nature of their constitution. They see no evil, and the way to God lies clear before them. Purity of heart includes singleness of motive and intent, as well as the imputing of nothing but good to others.

The peacemakers are blessed because they work in the very medium of blessing—peace. No one can make peace for others without entering into peace himself; and to know peace is to know happiness and to demonstrate that he is the son of God.

Those who have been persecuted although they were in the right are blessed; for when human rights are invaded, those who are affected turn their thoughts to the higher law of the spiritual realm and look to it for the righting of their wrongs. And none who looks to the higher law is left finally without remedy. The divine law supplies all defects of the law of men, which is so deficient in justice and balance that it has to be

supplemented even now by equity.

Those who are persecuted and spoken evil of falsely are blessed; for such treatment makes them look to the realm that the prophets saw and understood. The prophets were persecuted because they pointed out to their contemporaries the underlying causes of undesired effects in their lives, and because they foretold other undesirable effects to follow the departures from the law that were then common.

The injunction to love our enemies and pray for those who persecute us is one that Jesus Himself obeyed, thereby proving it to be capable of being followed. Nothing is so sure to develop the impersonal viewpoint that puts one in direct touch with the infinite Spirit as keeping the law of love. God is impartial, loving and blessing all men regardless of the state of incompleteness shown by them. As long as we love only those who love us and give of our best only to a select coterie of friends and acquaintances, we encircle ourselves with a material ring that shuts out the love and understanding of God. Only by following the principle of divine law impersonally, impartially, and whole-heartedly can we escape the petty standards and low ideals in use among the publicans, the Gentiles, and all the other sinners who know not God. To be perfect as God is perfect is a high standard, but only as we try to attain it do we come to know a happiness that is independent of the world's variable scale of rewards and punishments.

The Beatitudes have been called "an analysis of perfect spiritual wellbeing," and it has been said of them that "nowhere in non-Christian literature shall we find so sublime a summary of the best elements in the felicity attainable by man. They correct all low and carnal views of human happiness." Jesus proves true happiness or blessedness to be a matter of spiritual adjustment to life under the divine law.

QUESTIONS

1. What was Jesus' object in pronouncing the

Beatitudes?

2. What blessings are realized as a result of the compensation of divine law?

3. What blessings are insured by the practice of concentration?

4. What blessing is inseparable from persecution?

5. What do we gain by loving our enemies?

6. Name the Beatitudes, in order, in this lesson text. Do you understand the law of blessing taught in each one of them?

SEQUENCES

By DOROTHY CALLAWAY

How strange it is that heart of man observes
The thunderstorm, the lightning, and the rain,
Rejoicing that these clear the air again;
That winter snow the violet preserves;
That night the energy of day conserves;
Yet has no wisdom for his own soul's pain
And hours of darkness, nor can see the gain
In waiting for the gifts that life reserves.

The sweetest-flowered sentiments of man
Lift fragrant blossoms after storm and snow;
The darkest night is short to those who know
The sequences of God's refulgent plan,
And—glimpsing it—what folly then to fret!
Through light and shadow, God does not forget.

MY HEART IS PURE

Poem Anon.

Music by
CARL MOERZ

1. "In Thy great Truth my soul is free. My life I con - se-crate to Thee"
2. Oh, make me prompt to hear Thy voice, To heed Thy message, and re-joice
3. Make me a chan - nel to ex - press Thy love di-vine, Thy ten-der-ness

Not in this hour, but ev-'ry day, To teach the Truth a-long life's way.
That in its Truth mankind shall see To car - ry on unhampered, free.
In ev-'ry way, when-e'er I can, And serve with love my fel-low man.

CHORUS

So I pray, make my heart pure, Give me teach-ings that en-dure.

Know-ing Truth, I am se - cure In the tho't my heart is pure.

The Relation of Ideas and Colors

According to science the sensation of color is produced by waves of light setting into vibration fibers of the optic nerve, and the length of these light waves is the cause of the different hues. For example, when the light wave is one thirty-nine thousandth of an inch long, red is the color produced, and as the waves decrease in length, we see yellow, green, blue, and so on through the spectrum. White light is the union of all colors, and its decomposition by an object reveals the color that has been separated from the rest. Thus a red rose absorbs all colors but red, which it reflects; while a white substance, rejecting all colors, is therefore colorless.

The three primary colors are red, blue, and yellow; the three secondary, orange, violet, and green. Orange is composed of red and yellow, violet of red and blue, green of yellow and blue. All other colors are mixtures of these.

So far as man is concerned the vibration or energy of his mind determines the rate at which the light of Spirit enters his consciousness. Every idea in Divine Mind, or light, has its rate of vibration as it enters man's mind, and when man picks up the idea his body cells radiate the aura.

During the coming twelve months we shall illustrate the color scheme, in a primary way, in making the color of the page on which the Healing or Prosperity thought appears correspond to the ideas which they represent.

This month the idea prominent in the Healing Thought is power, the color bluish purple. Watch the colors of the cover of UNITY, *which will correspond to the color scheme of the Class Thoughts, and by the end of the year you will have a good index, at least, of the correspondence between thoughts and colors, and how the soul and body are brilliant with the light of Spirit.*

SILENT UNITY

Be still and know that I am God

Through the Spirit of Truth within me, I know, see, hear, and speak only Truth.

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering, without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your coöperation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address. Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

Health and Prosperity

We all need a better acquaintance with that phase of creative Mind that reveals and forms a connecting link between the Most High and the mind of the natural man. Most of us have not made conscious contact with the Spirit within us, but are thinking and acting in the outer crust of our being. Consequently, we cannot hold communion with God in His omnipotence, but must have a mediator, or equalizer, of the light and power that proceeds from the originating source of existence.

This is illustrated in high-powered electric systems—a transformer is necessary to lower the voltage and bring it within the capacity of small industrial motors. If the full current from one of the big electric cables were turned directly into our small motors it would burn them up.

If the full current of God life were turned directly into the ordinary man's nervous system, it would destroy it. An equalizer has been provided—the Holy Spirit or Spirit of truth.

Our human family had at one time lost contact with the Spirit of truth and our only salvation was a soul strong enough to re-

establish the connection. Jesus Christ released the electric atoms in His body and formed a conduit in the ether through which divine life is again flowing to the inhabitants of this planet. Without this purified life substance we should be unable to receive life or any message direct from God.

Jesus said, in John 14:16, "And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, *even* the Spirit of truth: whom the world cannot receive." Again, in John 16: 14, He makes His identity with the Spirit of truth stronger: "He shall glorify me: for he shall take of mine, and shall declare *it* unto you."

All who have faith enough to believe these things are comforted and guided by the Spirit of truth. Read John 17:20: "Neither for these only do I pray, but for them also that believe on me through their word."

It is the Spirit of truth that talks to us in dreams, visions, and inner urges. The more we acknowledge this Spirit as our indwelling inspiration and life, the stronger its consciousness will be to us.

Through the Spirit of truth God moves the whole creation, hence man may increase

his understanding of the source and relation of all things by claiming his unity in mind and body with the Spirit of truth.

The Spirit of truth knows hidden resources of every kind everywhere and will reveal them to those who give it the opportunity.

Make your class thoughts for this month part of your daily work. Speak them aloud many times. Think them over silently. Write them out and hang them on the wall or some place where you can readily see them. In this way you will develop the power of the inner man and the door will open to the kingdom of God within you.

HEALING THOUGHT

I am strengthened and healed by the power of the Spirit in the inner man

PROSPERITY THOUGHT

The Spirit of truth quickens and increases my innate spiritual riches, and abundance appears in all my affairs

PRAYERS ANSWERED

The following testimonials come from persons who have been healed by the power of Spirit. These testimonials are expressions of the writer's gratitude to God for His wonderful love. Many of the writers acknowledge also the helpful ministry of Silent Unity. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School editorial department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared

I Will Come and Heal

SEVERAL WEEKS AGO I wrote to you for help in healing my right hand, which had been seriously injured in an electric wringer. You may discontinue your prayers, as I am using my hand all the time and with no bad results. Thank you for your help.—*E. M. W., Canoga Park, Calif.*

I WROTE TO YOU about a month ago for your prayers for our little girl, who had developed symptoms of whooping cough. In less than a week after I wrote to you, the whooping stopped. Every one was so surprised to see the improvement in her. She is now very well and happy, thanks to your help. I am inclosing a love offering.—*Mrs. G. O. B., Great Neck, N. Y.*

OVER A YEAR AGO I wrote to you for your prayers that I might be cured of epilepsy. I used to have an attack about every month or so. Since I have had your prayers I have never had another attack, and I am healthy and strong. Thank God and Unity!—*J. K., Omaha, Nebr.*

I WANT TO THANK YOU for your prayers for my little girl during her recent illness. She is only two years old, and was stricken with intestinal "flu." Then her ears became affected, and finally pneumonia developed. Thanks to God, and to your good work, she has recovered and shows no traces of her illness. I am inclosing a love offering.—*Mrs. E. F. N., Hamilton, Ohio.*

NEARLY TWO WEEKS AGO I sent for prayers for S—— W——, who had been operated on for appendicitis. His condition was very grave, according to several doctors who were in charge of the case. Not until I sent the telegram to you did he show any sign of improvement; that very night he was able to retain some liquid, which he had been unable to do for four days. He is now up and around again. It was a direct answer to prayer. Praise God and you faithful workers at Unity.—*H. M. B., Keystone, W. Va.*

NOT LONG AGO I telegraphed you for prayers for R—— S——, who had been having hiccoughs for several days, and was also very ill with intestinal influenza. Two doctors had done all that they could to stop the hiccoughs, but to no avail. After I sent the message to you, the hiccoughs stopped—about 4 a. m. —without returning. Mr. S——, who is eighty-nine years of age, is now fully recovered and is out walking today. I am inclosing a belated love offering with our sincerest thanks.—*Mrs. W. A., Charlotte, Mich.*

I HAVE HAD, for several years, a polypous growth in my left nostril that has caused me great inconvenience. I had been advised by physicians to have an operation to remove it, but wishing to avoid this, I wrote to Silent Unity for help. I thanked the Father each day that I had had relief, and now the miracle has happened—the growth is entirely gone! You may discontinue your prayers for me. Praise God and Unity!—*R. B., Ridgeland, Wis.*

Filled with Plenty

MY HUSBAND AND I often talk of how wonderfully we have been blessed this winter. We have been able to keep out of debt and save a little offering for Unity and for the boys' Sunday school.—*Mrs. M. R., Eau Claire, Wis.*

AFTER BEING unemployed for two and a half years, I was called back to work by my former employer. This demonstration was brought about, I am sure, by your prayers.—*C. L. K., Lima, Ohio.*

I BELIEVE THAT YOU will be interested to know that I have this month received a pay increase. For this I thank God and you, for surely this is the result of your faithful help and prayers united with mine. I thank God for Silent Unity and know that God's richest blessings are yours.—*E. G. M., Bridgeport, Conn.*

THANKS TO YOUR HELP, my son has a fine position at last. It came as a great surprise to him. Praise God, he can now support his wife and child. I am indeed grateful for your prayers.—*A. H., Washington, D. C.*

NOT LONG AGO I wrote to you for your prayers that I might secure a position, and I am happy to tell you that I now am working for the same firm as I used to be with, but at a better salary. I am so grateful to you that I cannot begin to express my appreciation in words, and I am happier in my work than I have ever been in my life.—*W. A. D., Tulsa, Okla.*

THANK YOU for your loving coöperation. We have prospered in many ways; not so much in dollars as in other ways. We have had all the cherries and tomatoes we could use, and our pantry is well filled. God bless you.—*Mrs. S. W. M., jr., Carey, Ohio.*

BUSINESS IS IMPROVING and everything is running peacefully, due to your showing me the way of God. I am very grateful.—*H. B. S., Brooklyn, N. Y.*

He Shall Have Abundance

I ENJOY the prosperity bank drill and prayer very much; in fact I have kept up the drill since sending in the contents of my bank. Your work is doing much good, and I am grateful for your help.—*M. C. A., Norfolk, Va.*

I WANT TO TELL YOU that my prosperity bank drill is teaching me to know my Father's nearness within and all about me, and I am endeavoring to find out what He wants me to do, and to let His will be done. God bless you and your work.—*M. W., Brooklyn, N. Y.*

THANK YOU for the good received from the daily use of the prosperity bank drill. My husband had work nearly all summer and when one job ended another immediately came along. Each bank seems to bring me more blessings than the last. I thank you and bless you all.—*F. B., Wayzata, Minn.*

DURING THE TIME that my sister and I used the prosperity bank drill we made a most remarkable demonstration, receiving a large sum of money from an unexpected source. I greatly appreciate your kind help. —*M. E. M., Shawlands, Glasgow, Scotland.*

I WANT TO TELL YOU of how much benefit the prosperity bank drill is to me. When I am in possession of one of the banks, I am successful in all that I undertake, and my problems are made easy by the daily use of the bank drill.—*Mrs. W. H., Detroit, Mich.*

I AM USING the prosperity bank drill, and I do not know how I could get along without it. I am thankful for your help.—*R. N., Kittridge, Colo.*

ON THE LAST DAY of my contribution to my prosperity bank I received an increase in salary, for which I am most grateful to Unity. The prosperity bank drill has been a great inspiration to me. God bless you all for your wonderful work.—*E. H., Chicago, Ill.*

Search the Scriptures

I WANT TO THANK YOU for your good, encouraging letter inclosed with my last lesson and also for your enlargements on my answers. I always study them very carefully in comparison with my own thoughts, thus I gain a greater conception of each lesson after it is returned to me. This lesson, "The Body of Christ," has been a glorious one, and I have been able to set forth in my written answers only a small part of the realizations that have come to me through my study of it. I think that I will be ages living what I have glimpsed while meditating on it. I am knowing that the rich blessings of the Father are yours in your wonderful work, and I am filled with praise that it is my privilege to study with you.—*E. K., Seattle, Wash.*

I INCLOSE MY ESSAY on "The Formative Power of Thought." I have found that a restudy of this lesson with the aid of the notes is very helpful and illuminating. Truly Unity has the gift of leveling the hill of difficulty and bringing great truths within the reach of all, so that they may learn to know them and not be content merely to know about them. I am particularly glad of this lesson on "Thought" in my work at the present time. I inclose a thank offering.—*G. P., London, Eng.*

My Help Cometh from Jehovah

HOW I WISH that every one in the world might possess an old or a new copy of UNITY! I find this magazine, next to the Bible, my greatest help.—*M. C. F., South Newfane, Vt.*

WE ARE ENJOYING *Wee Wisdom* very much. My two little girls love to have me read it to them over and over again. Your literature helps me, also—I am better in every way since I started thinking along the lines suggested by you. It is just what every one needs, a real practical Christianity.—*Mrs. F. C., Chehalis, Wash.*

Love One Another

THERE IS A WONDERFUL improvement in the harmony of our home. We at last have such a happy attitude toward each other. I am sure our lives will adjust themselves more and more according to divine love. There is never a day passes that I do not stop and send my grateful thanks to God as well as Unity.—*R. M. B., Ferndale, Mich.*

GOD HAS INDEED BLESSED me and all my family. We have work, peace, health, and, best of all, harmony in our home. I have so much to praise Him for. —*Mrs. M. S., Guiseley, Yorks., Eng.*

A FEW WEEKS AGO I asked for your prayers for my success, as I was about to make a change in my business. The change has been made in complete harmony with success, and the demonstration was a very beautiful one. I am grateful for your prayers, and as all is well with me, you may discontinue your help. —*L. G., Joplin, Mo.*

I Am the Light

GOD BLESS YOU for the illumination, the joy and help you bring into many lives, mine in particular. I have learned through your teachings to be guided by a wiser Master than I ever knew before. Life is easier and sweeter. Blessings upon your noble School, and thanks for your never-failing response.—*Mrs. C. E. M., Dallas, Tex.*

WE ARE REJOICING that our understanding of Truth is surer and clearer, that we are growing spiritually, and that at last we are able to help others on the illumined path that leads to the highest and best in life. God has been lavishly good to us, and our hearts are so full of thanksgiving that we can find no words to express what we feel. Blessed be the Unity teachings for opening the door!—*C. G., Colorado Springs, Colo.*

He Is My Refuge

IT WAS A PLEASURE and blessing to have Charles Fillmore here in Chicago, and I am deeply grateful for his visit and for the privilege of hearing him speak. May the Lord bless and prosper Unity and its leaders. —*Mrs. E. H. R., Chicago, Ill.*

REGARDING MY NEW POSITION, which was due to your prayers, I am more comfortable every day. The firm is run by exceptionally fine people. My health has never been better, and I have a continuous flow of new ideas. For these gifts of God I give praise.—*E. S. S., Guiseley, Leeds, Eng.*

PLEASE ACCEPT MY GRATITUDE for your prayers. My health is improving daily, our supply is always well taken care of, and best of all, we have complete harmony and love in our home circle. God bless all Unity workers.—*Mrs. E. R., Branchport, N. Y.*

Unto Us a Child

I AM INCLOSING a love offering that I have blessed, and I know that it goes forth to do good. It expresses a small part of my gratitude for your help during the recent birth of my baby. He weighed over eight pounds, is a fine, perfect child, and was delivered quickly with your splendid aid. I am very grateful. —*Mrs. H. H., Berkeley, Calif.*

I WANT TO THANK YOU for your wonderful help during my recent confinement. I came through beautifully and my baby girl is perfect—she weighed eight pounds at birth. I thank you for your prayers.—*Mrs. A. T., St. Simons Island, Ga.*

THIS IS A LETTER to thank you for your prayers for my daughter during her confinement. She got along nicely, has a fine nine-pound boy. We know that her condition and that of the baby is due to your prayers and God's love for His children. We are most grateful.—*D. L., New Berlin, Ill.*

Father, I Thank Thee

YOUR PRAYERS AND PROSPERITY thoughts are bringing great blessings into my life. Each day brings new hope and courage and a fresh understanding of the marvelous Truth presented in your periodicals. May God bless you for the great good you are doing.—*G. W., Woodhaven, N. Y.*

I THANK YOU ALL very much for the great help you have given me. My affairs are now moving in the right direction, my health is wonderful, and my parents are getting along splendidly now. I can never forget your wonderful assistance to me and mine. Thank you.—*G. B., Lenton, Notts., England.*

I THANK YOU for your prayers, which have helped to plant my feet firmly on higher ground. Praise God! I feel a new day dawning, joyous, peaceful, happy, and I am conscious of new faith and courage to a degree I have never before known. May God bless you all with a new and glorious consciousness of His enlightening presence.—*Mrs. H. M., jr., Birmingham, Ala.*

Give Unto the Lord

WHEN I FIRST BEGAN to tithe I didn't see how I possibly could do it, as my income was pitifully small. Then I thought that the true way was to help people find the Father, so I kept tithing. Now I find that out of what is left there is always some to share and to spare. It's amazing how far money goes these days. God bless you!—*E. P., Washington, D. C.*

I WANT TO TELL YOU of the many good things that have come to me since I began to tithe. I earned practically nothing all last year, but since I began to give my tenth, the manifestation of supply is growing, slowly but surely, and I have confidence and know that my good is from God. Bless you all.—*V. H., New York City.*

Help From
SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

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What is it to sell one's birthright?—*Extract from a letter answered by Silent Unity.*

Whenever a man denies his true inheritance as a son of God, in thought, word, or deed, he is to that extent selling his birthright. Whenever he uses his God-given faculties or powers for the building up of the outer, or sense man, he is selling his birthright, as Esau did, for a mess of pottage. This can be done in many ways; for instance, whenever he thinks of himself as material, "a worm of the dust," subject to sin, sickness, and death, he is selling his birthright. Whenever man uses the pure God life for sensation, to fulfill the lust of the flesh; or his power, to glorify the personal man, he is selling his birthright. Whenever he attributes power to evil or error of any kind, he is selling his birthright, for there is only one power—that is God, and it is given to man to use to express God.

We as sons inherit all the attributes of the Father, and should see to it that we appreciate and use our birthright to glorify God, and so bring about good only, to ourselves and to our fellowmen.

Where is the river of life?—*Extract from a letter answered by Silent Unity.*

When Jesus talked with the Samaritan woman at the well He said to her, "The water that I shall give him shall become in him a well of water springing up unto eternal life." At another time "Jesus stood and

cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water." From this it is clear that the river of life is in man. It has its source in the indwelling Christ mind, and its center of action in the body is the generative region in the lower part of the abdomen. We therefore speak of this fountain of life as the life center.

Knowing this, we can turn to the last chapter of Revelation and read its first two verses with new understanding:

"And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve *manner of* fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations."

It is especially interesting to read in this connection the first twelve verses of the 47th chapter of Ezekiel. The twelfth verse reads as follows: "And by the river upon the bank thereof, on this side and on that side, shall grow every tree for food, whose leaf shall not wither, neither shall the fruit thereof fail: it shall bring forth new fruit every month, because the waters thereof issue out of the sanctuary; and the fruit thereof shall be for food, and the leaf thereof for healing."

These passages from Revelation and Ezekiel describe the same stream. Every individual who has awakened to the consciousness of the indwelling Christ life has set flowing in his mind and body this river of life, and finds that it waters and makes fruitful his whole being, so that he brings forth within himself the substance which he needs for his own renewing and for the healing of all his ills.

Does Jesus have reference to a sword for the taking of life in the passage of Scripture (Matt. 10:34) where He

says, "Think not that I came to send peace on the earth: I came not to send peace, but a sword," or does He have reference to "the sword of the Spirit," which Paul says (Eph. 6:17) is "the word of God"?—*Extract from a letter answered by Silent Unity.*

The sword referred to by Jesus Christ in Matthew 10:34 is the sword of the Spirit. He, the great Prince of Peace, did not in any way refer to a sword such as man uses to slay his brother. The disciples evidently misunderstood Him, for when Peter a little later used the sword, He rebuked him and said (Matt. 26:52), "Put up again thy sword into its place: for all they that take the sword shall perish with the sword."

The next verse after the one given in Matthew 10:34 shows the kind of sword Jesus meant, for He would not send a literal sword for a man to use against his father, and the daughter against her mother, and so forth, and so make the members of a man's own household his foes in that sense.

He came not to send peace on earth but a sword, meaning that the sword of the Spirit would cut through the earth life (the personal self) of man in every direction until the carnal mind would be given up and crucified and the real man made manifest. Flesh and blood cannot inherit the kingdom of God, and man cannot overcome the inharmonies of the flesh while still clinging to selfish or carnal desires. These must be overcome, as Jesus Christ said: "If any man would come after me, let him deny himself, and take up his cross, and follow me." This overcoming of the personal self does away with all the selfishness of family relationships, and brings the individual out into the universal—where he realizes one Father, even God, and in every man and woman a brother and sister.

In its truest sense this all has an inner meaning. A man's household is the thoughts and states of consciousness within him. When he receives Truth into consciousness and begins to speak the word with authority to his mind, the adverse thoughts and egos

are at once stirred up in rebellion and there is "war in heaven" until, through the Christ mind, he gains the victory over them; then he enters into abiding peace. This is impossible while carnality has any place in him; so it is absolutely necessary for the sword of Truth to come first in order that peace may follow.

What takes place in the inner also to a certain extent takes place in the outer; especially if one's parents, sisters, brothers, children, or other relatives do not accept Truth, there will of necessity come about more or less of a separation until they too are awakened to their divine sonship.

What is the difference between desire and wishing, as they relate to spiritual growth?—*Extract from a letter answered by Silent Unity.*

A desire and a wish are commonly considered as practically the same, but one who studies the action of the mind finds that there is a great difference between them.

In reality, desire is an expression of the inmost being of man, and is the channel through which his needs are met. A wish is a superficial expression of desire, and is only temporary.

A wish has but little power to bring into manifestation the thing wished for, and it is therefore of little value in spiritual development. But desire, with its springs deep in Being, has enduring power. The patience and perseverance necessary to spiritual growth cannot come from anything so superficial as a wish. It is desire, earnest, intense desire, that draws the whole being up out of mortality and its transient joys into the power to appreciate and receive real spiritual blessings. The Psalmist understood this when he said,

"Oh that men would praise Jehovah for his loving-kindness,
And for his wonderful works to the children of men!
For he satisfieth the longing soul,
And the hungry soul he filleth with good."

The Purpose of Unity

Unity School of Christianity is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an independent association of Unity students formed to provide, maintain, and conduct a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received. They are voluntary associations of such Unity students as may desire to band themselves together for study, mutual help, and service.

Through its field department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.

A Thought for the New Year

"Love that is hoarded molds at last,
Until we know, some day,
The only thing we ever have
Is what we give away."

Give more in 1934 than you have ever given before; share the message of Truth with a greater number of persons, and let 1934 be to them and to you a year of rich blessings.

Take the first step today. Enroll as a member of the Help-One-A-Month Club, and resolve that during 1934 you will help at least one person a month to find the Truth way of living by sending him a subscription to a Unity periodical.

At the end of the year you will have given the message of Truth to twelve persons, but you may have actually helped twelve times as many whom you do not know. And your own good will increase and multiply as you give it away. In Luke 6:38 you have the Master's promise in support of this statement.

Join the Club today, and let *Unity* be your first gift subscription to some friend. Address your letter to
HELP-ONE-A-MONTH CLUB, 917 Tracy, Kansas City, Mo.

The Great Tree

"The Great Tree" is the name of a movement that was founded in 1873, as the result of a compassionate act toward two unfortunate boys. In the sixty years of its growth it has ministered each year to the needs of thousands of men, women, and children, providing them with food and clothing, shelter and employment.

Not long ago a subscription to *Unity* magazine found its way to a branch of this institution, and now Silent-70 through its gift of Unity literature is having share the message of Truth with a greater number of itual needs of those who find shelter in The Great Tree.

This is only one of the unique institutions which Silent-70 supplies with Unity literature, free of charge, to aid in their work of helping humanity. Silent-70's work is made possible by the love offerings of our loyal friends, and we thank and bless them all.

Enrich Your Life in 1934

If you want your life to be fuller and richer in 1934 than ever before, begin now to take up the study of Truth. The study and application of Truth principles will bring you untold peace, happiness, and satisfaction.

Send a card today and inquire about the home study course offered by the Unity Correspondence School. The accompanying letter from a satisfied student testifies to the value of the course.

The inclosed lesson on "Faith," I really believe, has done me more good than any of the preceding ones. So far the lessons as a whole have given me a greater understanding and appreciation of the Unity literature. As a test I went through some of the old articles, and was surprised at the clarity of their message and at the new tone they carried.

My business is coming along fine and I know that the lesson paragraphs on supply have been a help. Every day shows improvement in my health. From the bottom of my heart I appreciate your help, and it is my sincerest hope that heaven may pour out upon you its blessings.—H. E.

UNITY CORRESPONDENCE SCHOOL DEPARTMENT
917 Tracy, Kansas City, Mo.

Appearing This Month in
Other Unity Periodicals

A Bit of a Prince

Billy, who was visiting his uncle and aunt at Greenwood Acres, heard Sandy, the big kindly foreman, say that only a true prince would he trust to ride his beautiful horse, Bonnie Maid. But the day came when Sandy with his mighty arms lifted Billy to the back of Bonnie Maid, saying, " 'Tis a bit of a prince that now sits in the saddle." How Billy earned this great distinction, and how he outgrew the habit that had gained him the nickname of "Billy Brag" is interestingly told in the story "Billy Brag" appearing in the January issue of *Wee Wisdom.* Boys and girls will enjoy this story by Estelle Urbahns.

"Pop" Goodnough Speaks His Mind

Herman Krug was in financial distress and his friends were discussing him at the Builders' Club. Not exactly his friends—judging from the remarks they made. Each in turn had a knock for Herman; no one had a good word for him. Just then "Pop" Goodnough rose from his seat in the corner of the room. In no uncertain words he reminded them of the many favors that Herman had done each of them, and then gently ended with the Master's injunction "Let him that is without sin cast the first stone." You will want to read about the effect of Pop's words on the group, and what the result was to Herman. The story is told by Ralph S. Wood in the January number of *Good Business.* Its title is "Casting Stones."

"The Word Was with God"

For many generations man has seemed to be without the key to spiritual understanding and power, and students of religion are eagerly seeking for some word or affirmation by which more easily to enter into and live in spiritual consciousness. An article in the January issue of *Unity Daily Word* gives a mystical word that students of Truth are quick to recognize as a word of authority, a key to spiritual power. Watch for the article entitled "The Lost Word Found."

A Double Surprise

Charles and Judy Brown each made a treasure map, and so as to keep secret the goals toward which they were working, each covered his map with a piece of blank paper. When it was time to unveil their maps there were two surprised persons; for they discovered that each had been mapping to help the other. "Twin Resolutions" is the title of this amusing story by Beatrice Pearl, appearing in the January number of *Progress.*

A Weekly Unity Feature

One of the most popular features in *Weekly Unity* is the page "Things to Be Remembered." In these articles Lowell Fillmore writes of simple things that are of interest to persons in all walks of life, and he follows each one with seven affirmations, one for each successive day of the week. A reader says that she finds these articles practical and applicable to her needs and that by using the affirmations day by day she is able to meet successfully the unreal and destructive things that come up. If you have been missing this feature, begin now to avail yourself of its help.

CLASSIFIED DIRECTORY

Unity Centers and Unity Literature Dealers

This directory is provided as a guide for those who wish to attend Unity meetings and secure Unity literature in various cities. Unity periodicals and textbooks are carried by all centers listed:

*** indicates: Permanent centers whose teaching and practice are uniformly in keeping with Unity School's standards.

** indicates: Unity Study classes and probationary center ministries.

* indicates: Literature dealers and independent Truth centers that carry the Unity literature, but whose teaching program and visiting speakers do not come strictly under the classification of Unity work.

§ indicates: Either Home of Truth, Divine Science, Christian Assembly, or Church of Truth center. These centers sponsor various presentations of Truth differing slightly from Unity, but all in harmony with the Christ message.

ALABAMA

Mobile— * Unity Cl, 256 N Conception

ARIZONA

Phoenix— *** Unity Cen, 311 W Monroe

ARKANSAS

Little Rock— ** Unity Cen, 809 W 15th

CALIFORNIA

Alameda— § Home of Truth, 1300 Grand

Alhambra— ** Unity Soc, 108 W Main
* Unity Cen, 19 W Main

Bakersfield— ** Unity Cen, 1729 19th st

Berkeley—** Unity Cl, 1176 Colusa

Burlingame— * Meta Cen, Metropolitan bldg

Compton— *** Unity Study Club, 311 So Acacia

Eagle Rock— ** Unity Cen, 4652 Eagle Rock

Glendale— *** Unity Cen, 119 S Kenwood

Hollywood— *** Unity Lib, 1030 N Western;
§ Truth Center, 6633 Sunset

Inglewood— ** Unity Tr Min, 426 E Queen

Ione— *** Unity Study Cl, Main & Preston

Long Beach— *** Unity Soc, 432 Locust
* Meta Studio, 121 Chestnut

Los Angeles— *** Unity Temple, 2120 S Union; Unity Assembly, 233 S Broadway; Unity Harmony Cen, Alexandria Hotel; Unity Cl, 1532 Wilshire blvd; Christian Unity, 148 N Gramercy
** Westlake Unity Fellowship, 1812 W 7 st
* Unity Truth Cen, 815 S Hill; Anna McMillan, 4118 Central (col); Fowler Bros, 747 Bdwy; Bullock's; Advance Bk Co, 628 W 8th; May Co, 8th & Hill; Church of Divine Healing, 1684 W Adams; Unity Cen, 1812 W 7th
§ Home of Truth, 1975 W Wash

Napa— * Mrs Ralph Wilson, 938 Seminary

Oakland— *** Unity Cen, 1424 Alice
** Unity Cl, 5365 Fairfax
* Meta Lib, 532 16th; J E Harding, 878 Wood (col); H C Capwell & Co
§ Truth Cen, 3006 Fruitvale

Pasadena— *** Unity Soc, 11 N Oak Knoll
** Temple of Living Word, 65 S Roosevelt
§ Church of Truth, 690 E Orange Grove

Redlands— ** Leona Ballou, 906 Tribune

Richmond— *** Beulah Tiller, 146 2d

Sacramento— *** Unity Cen, 2130 21st

San Bernardino— *** Unity Cen, 2189 E st

San Diego— *** Unity Soc, 412 A st

San Francisco— ** Unity Temple, 115 O'Farrell
* Meta Lib, 177 Post; The Emporium; Truth Cen, 1212 Market; Mission Truth Cen, American hall
§ May Wiggin, 177 Post

San Jose— § Christian Assembly, 72 N 5th

Santa Barbara— § Truth Cen, 227 E Arrellaga

Santa Cruz— *** Truth Cen, 151 Garfield

Santa Monica— *** Unity Cen, 528 Arizona
* Universal Truth Lib, 1337 Ocean

Santa Rosa— ** Unity Cen, Masonic Temple

Stockton— *** Unity Cen, 822 N Center

Van Nuys— *** Unity Cen, 14550 Victory

Whittier— *** Unity Soc, 410 S Greenleaf

Willow Glen— § Christian Assembly, 1305 Lincoln

COLORADO

Colorado Springs— ** Unity Cen, DeGraff bldg

Denver— ** Temple of Prac Chr, 1437 Glenarm
* Publication Bk st, 514 15th

Pueblo— * Truth Cen, Congress hotel

CONNECTICUT

Hartford— ** Unity Reading Rm, 750 Main
New Haven— ** Unity Study Cl, Duncan Hotel
Stamford— *** Unity Soc, 4 South

DISTRICT OF COLUMBIA

Washington— *** Unity Soc, 1326 I, NW

FLORIDA

Daytona Beach— ** Unity Cen, (col) Masonic Hall, Weaver st
* Herbert Rodwell, 110 N Beach
Jacksonville— *** Unity Cen, Union & Hogan; Unity Cen, 804 Pippin (col)
Lakeland— ** Unity Cl, 321 S Mess
Miami— ** Unity Cen, 128 S E 3d
Orlando— *** Unity Cen, 409 S Orange
St Petersburg— *** Unity Church, 646 5th ave S
Tampa— *** First Unity Soc, De Soto Hotel

IDAHO

Boise— * Unity Study Cl, 517 N 10th; Truth Cen, 203 Fidelity Bldg

ILLINOIS

Bloomington— *** Unity Cen, 526½ N Main
Chicago— *** Unity Soc, 159 N State; Unity Fellowship, 25 E Jackson
** Unity Study Cl, 5105 Michigan (col)
* South Side Cl, 4307 S Mich (col)
§ Divine Science College, Straus bldg; Unity Home of Truth, 116 S Michigan
Decatur— *** Unity Cen, 308 W Main
Galesburg— ** Unity Cen, 46 E Grove
Moline— *** Unity Cl, Peoples Power bldg
Peoria— *** Unity College, 1821 Main; Unity Cl, 503 E Maywood
Rockford— ** Unity Cen, Stewart bldg
Springfield— *** Unity Cen, 509 S 6th

INDIANA

Indianapolis— *** Unity Cen, Kresge bldg
* Truth Cen, 4455 Bdwy
Muncie— ** Unity Cen, 201½ E Main

IOWA

Cedar Rapids— *** Unity Cen, 728 4th Ave E
Davenport— *** Unity Cen, Whitaker bldg
Des Moines— *** Unity Cen, 42d and Rollins
Sioux City— ** Unity Cen, Martin Hotel
Waterloo *** Unity Cen, Lafayette bldg

KANSAS

Lawrence— *** Unity Cl, Eldridge Hotel
Topeka— *** Unity Cen, Jayhawk hotel

KENTUCKY

Lexington— *** Unity Cen, Northern Bank bldg
Louisville— *** Truth Cen, 1322 S 4th

LOUISIANA

New Orleans— ** Unity Soc, 604 Canal

MASSACHUSETTS

Boston *** Unity Cen, 25 Huntington
* Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield
§ Home of Truth, Hotel Vendome

MICHIGAN

Bay City— ** Unity Cl, First Presbyterian Church
Detroit— *** Unity Cen, 100 W Kirby
Grand Rapids— ** Unity Soc, 61 Sheldon
Kalamazoo— *** Unity Cen, 209 W Dutton
Royal Oak— ** Unity Cen, 500 S Main

MINNESOTA

Duluth— *** Unity Cen, 215 W 2d
Minneapolis— *** Unity Cen, 1108 Nicollet
* F M Barrett, 2947 Park
Red Wing— ** Unity Cl, 415 Dakota
St Paul— *** Unity Cen, Frontier bldg

MISSOURI

Kansas City— *** Unity Reading Rm, Waldheim bldg; Unity S S Cen, Jewell bldg; Unity Soc, 913 Tracy
St Joseph— *** Unity Cen, Empire Trust bldg
St Louis— *** First Unity Soc, Kings Way hotel; Unity Soc, 5579 Pershing; So Side Unity Group, 3611 Bates
§ Divine Science Church, 3617 Wyoming; No Side Divine Science, 4300 Gano

MONTANA

Billings— *** Unity Cen, Northern hotel
Bozeman— *** Unity Cen, 301 S Black
Butte— *** Unity Cen, YMCA
Helena— * Meta Cen, Unitarian Church bldg
Great Falls— ** Unity Cl, 313 Central
* Truth Cen, Columbia bldg
Livingston— *** Unity Cen, Murray hotel
Missoula— * Unity Cl, 447 W Broadway

NEBRASKA

Lincoln— *** Unity Soc, 1548 O st
Omaha— *** Unity Cen, Courtney bldg
* Meta Lib, Patterson bldg

NEW HAMPSHIRE

Manchester— * Home of Truth, Hotel Carpenter

NEW JERSEY

Atlantic City— * Temple of Truth, Central Pier
East Orange— * Divine Science, 19 Washington
Montclair— *** Unity Cl, 14 S Park
Newark— *** Unity Soc, Berwick hotel
* Truth Cen, 97 S 10th
Plainfield— *** Unity Cen, Babcock bldg

NEW MEXICO

Albuquerque— ** Unity Rdg Rm, 306 E Central
Raton— ** Unity Soc, 321 N 4th

NEW YORK

Brooklyn— *** Unity Soc, 3 Albee square
Chautauqua— *** Truth Students Home, 49 Scott
New Rochelle— ** Unity Cen, 271 No ave
New York City— *** Unity Soc, 11 W 42d; Unity Cl, 2 W 130th (col)
* Brentano's, 1 W 47th; Universal Truth Cen, 360 W 125; Church of Healing Christ, Biltmore Hotel
§ Church of Truth, Salmon Tower bldg
Rochester— *** Unity Cen, Seneca hotel; Unity Soc, 633 East ave
Schenectady— *** Unity Soc, 1029 University
Syracuse— * New Thought Cen, 155 E Onondaga

OHIO

Akron— *** Unity Cen, Pythian temple
Alliance— ** Unity Cl, 238 Main
Canton— ** Unity Soc, 610 Market N
Cincinnati— *** Unity Cen, 26 E 6th Unity Gleaners, 2942 Minot, Oakley Station
* New Thought Temple, 1401 E McMillan
Cleveland— *** Christian Unity, Carter hotel
§ Church of Truth, Hotel Olmstead
Columbus— *** Unity Cen, 80 W Starr
Hamilton— *** Unity Temple, 117 Ross
Toledo— * Church of Universal Truth, 2310 Collingwood

Warren— *** Unity Cen, 2d Natl Bank bldg
Wellington— ** Unity Cl, 419 Courtland
Xenia— ** Unity Cl, Kingsbury bldg
Zanesville— ** Unity Study Cl, YMCA

OKLAHOMA

Muskogee— ** Unity Cen, 803 W Bdwy
Oklahoma City— * Absolute Divine Science, 215½ W 12 st
Tulsa— *** Unity Reading Rm, 608-12 Commercial bldg
** Unity Cl, 511 E Marshall (col)

OREGON

Portland— *** Unity Cen, 183 N 20th
* Meta Lib, 405 Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Coudersport— * D M Andrews, 107 S Main
Erie— § Truth Cen, Reed hotel
Germantown— ** Unity Cl, 231 E Price
Philadelphia— * Soc Healing Christ, 236 S 13;
§ Chapel of Truth, 117 S Broad
Pittsburgh— *** Unity Cen, Century Bldg
Wilkes-Barre— ** Unity Cl, 315 Miners' Bank bldg
Reading— § Truth Soc, Berkshire hotel

RHODE ISLAND

Providence— * Occult Book Cen, 604 Westminister

TENNESSEE

Memphis— ** Unity Cl, Nelson bldg
Nashville— *** Unity Truth Center, 185 2000 W End ave

TEXAS

Amarillo— ** Unity Study Cl, 1500 Taylor
Austin— ** Unity Study Cl, Driskill Hotel
Dallas— *** Unity Assb, 1101 Burt bldg
** Unity Cen, 928 Allen bldg
El Paso— *** Unity Temple, 350 E Franklin
Ft Worth— *** Unity Cen, Worth bldg
Houston— *** Unity Cen, Milam Bldg
San Antonio— ** Unity Soc, Maverick bldg

UTAH

Ogden— ** Unity Cl, 2838 Wash
Salt Lake City— ** Unity Cl, Cullen hotel

WASHINGTON

Seattle— *** Unity Cen, Henry bldg
* Seattle Cen, 1125 5th; The Bon Marche
Spokane— § Church of Truth, 1124 W 6th
* Meta Book Shop, 821½ 1st; Unity Bookshop, Standard Stock Exch Bldg
Tacoma— * Truth Cen, Hotel Winthrop
Yakima— ** Meta Cen, 301 N 2d

WISCONSIN

Beloit— * Study Cl, 626 Pleasant
Milwaukee— *** Unity Cen, 3112 W Highland

AUSTRALIA

Adelaide— * New Thought Soc, Eagle Chambers
§ Divine Science Cen, 99 King William
Brisbane— * Truth Cen, Albert House
Perth— * Albert & Sons, 180 Murray
Sydney— * Harmony Cen, 433 Victoria, Chatswood N S W; New Thought Home, Seaforth Crescent, Seaforth via Manly

CANADA

Calgary— ** Unity Cen, 221A 8th ave W
Edmonton— *** Unity Cen, Empire blk
Montreal— *** Unity Cen, 2023 Mansfield
Moose Jaw— ** Unity Cen, 73 High W
Regina— ** Unity Cen, Broder bldg
Saskatoon— ** Unity Cen, 314 Canada bldg
Toronto— *** Unity Cen, 765 A Yonge
Vancouver— ** Unity Fellowship, 641 Granville
Victoria— *** Unity Cen, 635 Fort
Winnipeg— *** Unity Assb, 322 Donald
* Beth Richards, 333½ Portage

ENGLAND

Boscombe Hants— * E Quinion, 20 Gordon
Cheshire— *** Unity Cen, Glendor Mt rd Upton B'head
* Annie Fairbank, 47 St Nicholas rd Wallasy Village
Liverpool— *** Unity Cen, 125 Mt Pleasant; Soc of Prac Christianity, Royal Institution Colquitt
London— ** Unity Cen, 78 Lancaster Gate
* L N Fowler & Co, 7 Imperial arcade, EC 4; the Rally, 9 Percy st (Tottenham Ct rd), W1; Order of the Golden Age, 155 Brompton rd, SW 3
Manchester— *** Unity Cen, Houldsworth Hall, 35 John Dalton st

GERMANY

Heilbronn am Neckar— * H A Hahn, Frankfurterstrasse 8

SCOTLAND

Edinburgh— *** Unity Study Cl, 7 Churchill place

SOUTH AFRICA

Fairview, Johannesburg— * Unity Bk Depot, 66 Grace

Unity Periodicals

UNITY—*A message of Christian healing*
UNITY DAILY WORD—*A daily page of inspiration*
WEEKLY UNITY—*Practical truths for daily living*
GOOD BUSINESS—*Combines Truth with business*
PROGRESS—*The magazine with the modern outlook*
WEE WISDOM—*Teaches children to live happily*

(Unity, Unity Daily Word, Good Business, Progress, Wee Wisdom, and *Weekly Unity,* each $1 a year)

Blessing for 1934

A Happy New Year to our loyal friends everywhere! As 1934 comes knocking at our doors, let us welcome it with joy and enthusiasm, with new courage and faith. Let us know that it comes to us laden with rich blessings from the Father's hand. Again we say, Happy New Year and God bless you!

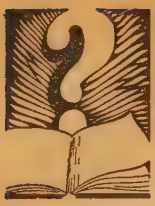
The Silence— How to Find It

In solitude and isolation the mystics of old sought God, believing that they could find Him only by cutting themselves off from their fellow men and from everything else of the world. Horatio W. Dresser, writing in *Unity* magazine, says that we do not enter the silence by shutting others out nor by renouncing the social world that we have found too difficult; for God is not an isolated Being, and many are with us on "the Mount" of meditation. His article entitled "Silence" points the way to this great source of power. It will be published in the February number of *Unity*.

Does Your Child Love Sunday School?

Too often boys and girls have to be coaxed or compelled to go to Sunday school, and this may be because the lesson is not made attractive to them.

Parents find the *Unity Sunday School Leaflet* a valuable ally in stimulating the child's interest in Bible stories and in Sunday school attendance. The *Leaflet* is simple and adaptable to young minds, and it also contains material for intermediate and young people's classes. It is published weekly. Price of a year's subscription, $1.



Answers to Questions

No doubt you have often asked yourself the very questions that are listed below. Read them over carefully, and when you find the one that particularly interests you, make a note of the book in which it is answered. Then send your order for the book. The volumes mentioned below are attractively bound in dark-green cloth stamped in gold.

How can I overcome a feeling of shrinking and timidity when I am in the presence of some strong, aggressive personality? (Answered on pages 75-81)

Lessons in Truth
BY H. EMILIE CADY

If I pray, "Thy will be done," does that mean that I shall have to give up joy and freedom for a life of sacrifice? (Answered on pages 26-27)

Miscellaneous Writings
BY H. EMILIE CADY

What is meant by "the new heaven and the new earth," and when will they be ushered in? (Answered on pages 31-38)

The Sunlit Way
BY ERNEST C. WILSON

Can I actually erase the past and make a new start in life, and how shall I begin? (Answered on pages 109-111)

Open Doors
BY F. B. WHITNEY

As I increase in years, how shall I avoid a slowing down of my efficiency, a lessening of my ability to do things? (Answered on pages 66-68)

What Are You?
BY IMELDA OCTAVIA SHANKLIN

What is the secret of keeping serene and joyous in the face of the most trying circumstances? (Answered on pages 19-22)

Creed of the Dauntless
BY F. B. WHITNEY

Is any disease incurable, and can parents actually bequeath any disease to their children? (Answered on pages 21-25)

Heal Thyself
BY RUTHANNA SCHENCK

Is it right to use Truth statements to control some one else's actions or reform his habits? (Answered on pages 157-160)

Remember
BY LOWELL FILLMORE

Is it necessary to strive in order to attain spiritual consciousness, and what is the first step to take? (Answered on page 93)

The Twelve Powers of Man
BY CHARLES FILLMORE

Does God ever assign me any task that is too difficult for me to perform? (Answered on pages 57-59)

All Things Made New
BY FRANCES W. FOULKS

What course shall I pursue when I feel that I have been unjustly treated by my friend or by my employer? (Answered on page 117)

Christian Healing
BY CHARLES FILLMORE

What can I do when I feel that I am "at the end of my rope"? (Answered on pages 11-15)
Adventures in Prosperity
BY ERNEST C. WILSON

How can I get into the right consciousness to demonstrate a position? (Answered on pages 62-75)
Lovingly in the Hands of the Father
BY EVELYN WHITELL

Truth is Stranger than Fiction

One can well believe that "truth is stranger than fiction," after reading *Caroline Napier*. This booklet records the true story of a woman who drank of success and fame after tasting the very dregs of adversity. You will want to read how this woman overcame every obstacle in her life by following the teachings of Truth.

The Prayer of Faith

Our friends will be glad to know that we have on hand a number of attractive cards bearing the popular words of *The Prayer of Faith*. This card is convenient to carry in your pocket or purse, and it is just the thing to slip into a letter to some friend who needs to have his faith stimulated. You may have these cards for 20 cents a dozen, or $1.40 a hundred. Order your supply today.

Helps to Health

People are becoming more and more convinced of the importance of including fruits and vegetables in their diet. "Fruits and vegetables supply elements that sweeten the body fluids and have a decidedly beneficial effect upon the disposition and the temperament of all members of the family," says *Meatless Meals*, a vegetarian cookbook that contains more than three hundred healthful, palatable recipes. This book is printed in large type, and bound in cloth.

Another very fine cookbook that is a real inspiration to the housewife is *The Science of Food and Cookery*, which gives practical and pleasing recipes for vegetarian cookery, besides scientific information about foods and nutrition. We now have this book in a revised, enlarged edition, which the publishers tell us is improved in a number of ways, although the price remains the same. It is bound in dark-green cloth.

Unity periodicals teach a creed of health, happiness and plenty.

An Extra Subscription

No doubt you have felt at times that in addition to *Unity* magazine you should like to subscribe for *Weekly Unity, Unity Daily Word,* or one of our other periodicals. Now that all the Unity periodicals have been reduced to $1 each for a year's subscription, you will find it easy to gratify your desire. In fact, you can now order three subscriptions for the former price of two. Do not put off ordering the additional subscriptions. While you wait, you may be missing the very thing that you need to bring you into a larger, more abundant life.

Your Blessing Will Be a Help

Since all the Unity periodicals have been reduced to $1, we ask you to join us in blessing this move, to the end that the Unity message of Truth may now reach people everywhere, and bring them new hope and a new joy in living.

When you send any remittance we ask you to bless the money while you hold it in your hand, so that it may come to us charged with the power of your good thoughts. You will thus become an instrument for the spread of Truth, and you will add force to the current of good that has now been set in motion.

The blessing that we use at Unity headquarters is "Divine love through me blesses and multiplies you."

Late Broadcasts

Special late broadcasts will be given from Station WOQ on the third Friday of December, January, and February, or rather, between 1 a. m. and 2 a. m., Saturday, December 16, January 20, and February 17. The December program will be conducted jointly by Charles Fillmore and Ernest C. Wilson, on which occasion the subject will be "Health." Mr. Wilson will have the January and February programs, his subjects being, respectively, "Effectual Prayer" and "Adventures in Prosperity." Tune in on WOQ, 1,300 kilocycles (230.6 meters), Central standard time.

Unity Books and Booklets

For Beginners	Caroline Napier	*English or German*	$ .50
	Directions for Beginners		.25
	Directions for Beginners	*Spanish*, $.10; *German*	.25
	Lessons in Truth	flexible $2; cloth	1.00
	Lessons in Truth	*French, Swedish, Italian, Norwegian*, $.75; *German, Spanish, Dutch*	1.00
	Lovingly in the Hands of the Father	flexible $2; cloth	1.00
	Miscellaneous Writings	flexible $2; cloth	1.00
	Miscellaneous Writings	*Italian, French, German*	.75
	Unity's Statement of Faith		.10
On Healing	Christian Healing	flexible $2; cloth	1.00
	Christian Healing	*French*, $.75; *German*	1.00
	*Divine Remedies	*French* $.75; *English*	.50
	Heal Thyself	cloth	1.00
On Prosperity	Adventures in Prosperity	flexible $2; cloth	1.00
	Spiritual Law in Business, The		.25
On the Silence	Methods of Meditation		.35
	The Silence		.50
Pertaining to the Home	Meatless Meals	cloth	1.00
	Science of Food and Cookery, The	cloth	2.50
	Truth in the Home		.50
Inspirational	All Things Made New	flexible $2; cloth	1.00
	Beginning Again		.35
	*Christ Way of Living, The		.50
	Creed of the Dauntless	flexible $2; cloth	1.00
	Faith That Removes Mountains	*German*	.25
	Finding the Christ		.25
	Finding the Christ	*German, Spanish, Swedish*	.25
	Holy Bread		.10
	*Open Doors	flexible $2; cloth	1.00
	Remember	cloth	1.00
	*Song of Life, The		.10
	Sunlit Way, The	*German or English* cloth	1.00
	What Are You?	cloth	1.00
Devotional	Bible, American Standard Edition		4.50
	Book of Silent Prayer		.50
	Metaphysical Bible Dictionary		10.00
	Truth in Song		.50
	Unity Song Selections	cloth	1.00
	When Ye Pray		.50
For Advanced Study	Inner Vision		.50
	Selected Studies		.50
	Talks on Truth		.50
	Twelve Powers of Man, The	flexible $2; cloth	1.00
Juvenile	*Four-Leafed Clover, The		.50
	Lessons for Young Students		.25
	*How Jimmy Came Through		.50
	Little Susie Sleep Ears		.29
	Treasure Box		.29
	White Stockings and Other Tales		.29

*Latest Unity Publications

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

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Please enter a year's subscription for *Unity* for each of the three friends whose names appear below.

☐ I inclose $3 to pay for my order.

☐ I desire a Prosperity Bank in which to save $3 to pay for my order. Please ask Silent Unity to pray with me for my success.

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Friend's name .....

Street and number .....

City ..... State .....

Friend's name .....

Street and number .....

City ..... State .....

My name .....

Street and number .....

City ..... State .....

U-1-34

THE LORD has revealed to us that we should do everything possible to make spiritual things real to all peoples, and especially to those who are spiritually awake and ready for the new dispensation that is close at hand. One of the important steps to this end is to make our literature easy to obtain by all persons; hence, the reduction in price of all our periodicals.

Charles Fillmore

UNITY MAGAZINE
NOW
$1 A YEAR

We rejoice that we are able to make this announcement at the beginning of the new year, which we hope will be the best year of your experience. To this end the editors of *Unity* are working to make each issue better than the preceding one.

Now is the time to send *Unity* to the relative, friend, or neighbor to whom you have long wanted to give a subscription. At the reduced price you can now send three subscriptions for the former price of two.

If you like, you may pay for them by means of the Prosperity Bank plan, which allows you to order your subscriptions now, and have seven weeks in which to save $3 to pay for them. Silent Unity will cooperate with you in your use of the daily Bank drill.

← (USE THE FORM ON THE OPPOSITE PAGE)

The Answer

By Arthur Wallace Peach

In one life nobly lived forever lies
Wisdom and meaning that should make us wise,
Prophecy and promise that light all darker things,
Hate made holy, sorrow given wings.

Therein is answer to all doubts that find
No vision where the Truth may be divined;
Therein love writes a fair eternal word
For hope that longs, but has not seen nor heard.

We need no more than one life's noble years
To know that love outlasts all hurt and tears,
That in its days all needed proof is given
Of love and trust that link our earth to heaven!